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PRAYER & SACRAMENTS
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BY MORLEY STEVENSON



LONDON
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SUNDAY
SCHOOL
MANUALS

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CATECHISM :
PRAYER AND SACRAMENTS

London Diocesan Sunday School Series

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This volume also contains Contributions by

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Prayer

CATECHISM:

PRAYER

AND SACRAMENTS

BY

CANON MORLEY STEVENSON, M.A.

PRINCIPAL OF THE TRAINING COLLEGE, WARRINGTON

LONGMANS, GREEN AND CO.

39 PATERNOSTER ROW, LONDON

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PREFACE

THIS series of lessons has been compiled in accordance with the Syllabus of Graded Lessons for Sunday Schools drawn up by the Director of Sunday Schools in the Diocese of London. They attempt to meet the desire of the Bishop of London's Sunday School Council for a series of Manuals compiled to help teachers to give definite Church teaching and enable them to present it in an interesting and effective manner to their scholars.

Each Author is alone responsible for his Manual, and the Bishop of London's Council has no responsibility for any views presented in this work.

COMMENDATORY NOTE

BY THE BISHOP OF LONDON

I wish heartily God-speed to these little Manuals which are issued under the direction of my Sunday School Council. We have splendid material to use in the devotion and self-sacrifice of thousands of Sunday School teachers, and my great desire is to forge that material into a more effective instrument for moulding the lives and characters of the children committed to their care.

It is in the hope that this series of Manuals will be of great help to the teachers in preparing their lessons for the children that we now send them forth.

A. F. LONDON.

FULHAM PALACE, S.W.

September 1912.

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INTRODUCTION

THIS little book requires but a brief introduction. It is sometimes said that it is difficult to make the Catechism interesting to children. The author has attempted to meet this difficulty by illustrating the Catechism by Bible stories. It is important that the teacher should take pains to prepare the detail of these stories carefully so as to relate them as graphically as possible. The additional help of pictures when possible will add to the interest.

The notes of the lessons are necessarily very brief, and are intended more as suggestive helps than as full exponents. The expansion of them must rest with the teacher.

It only remains to hope that the little book may be, by God's blessing, of use to our Sunday School teachers.

MORLEY STEVENSON.

CATECHISM : PRAYER AND
SACRAMENTS

Lesson I. THE NEED OF PRAYER

Aim. *To show that we have no strength of ourselves to do right, and therefore must pray to God for His help. ("My good child know this.") (See Catechism.)*

PREPARATION

The story of Solomon and the Queen of Sheba. Describe the wisdom of Solomon, the glory of the Temple, the beauty of his palace, the wealth of his possessions, the magnificence of his state. Describe the visit of the Queen of Sheba. She had heard of the fame of Solomon, and came from a far country to visit him and see for herself whether it was a true report that she had heard. The wisdom of Solomon enabled him to answer all her questions, and his wealth and generosity made it possible for him to give her all her desire. We have a far greater King than Solomon (S. Matt. xii. 42), and One who is far more ready to give us more than we desire or deserve. Who is this? We need take no long journey to come to our King: we can always speak to Him in prayer; and He has said, "Ask, and it shall be given you." Let us try and find out some of the things that we need and that He is ready to give us.

PRESENTATION

I. *Needs for the Body.*—There are some things we all need, viz. Food, Clothing, Shelter, Health, &c. [These things may be questioned from the class.] Illustrate this point by the story of Jacob at Bethel. Alone in the world, comforted by his beautiful dream and the voice of God saying, "I am with thee, and will keep thee in all places whither thou goest" (Gen. xxviii. 15). See how Jacob feels this: "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on," &c.

II. *Needs for the Soul.*—(I) *Strength.*—Refer to the Baptismal Vows and the duty of keeping them. Refer also to question in Catechism: "Dost thou not think that thou art bound to believe and to do as they have promised for thee?" "Yes, verily; and by God's help so I will."

But do not let us forget the strength of temptation and the power of the Evil One. Can we hope to keep these vows in our own strength? Illustrate by reference to the story of Adam and Eve, also that of S. Peter. Therefore we need the strength

which will be given to us in answer to prayer. Refer to S. Paul's description of the soldier of Christ (Eph. vi. 10), as showing the need of being "strong in the Lord," and how He insists upon prayer (vi. 18), continuous and earnest.

(2) *Grace*.—In addition to strength to resist temptation we need grace that we may grow in goodness. This grace we must call for by diligent prayer (Church Catechism). To resist evil is the negative side: to become good is the positive.

Illustrate this by the story of Daniel. Daniel was frequent and earnest in prayer. "He kneeled upon his knees three times a day and prayed" (Dan. vi. 10). Therefore so he grew in goodness that even his enemies said, "neither was there any error or fault found in him" (Dan. vi. 4). We should grow in grace. Where there is no growth there is no life. (Illustrate from trees, &c.) And we can only do this by praying to God to help our own efforts. (See Collect for First Sunday after Trinity, and adapt it into a simple prayer for children.)

We thus see our *need of prayer*. As the body cannot live without breath, so the soul cannot live without prayer. It is the breath of the soul. If a person leaves off prayer he will certainly go wrong. No prayer—no life.

"We perish if we cease from prayer."

APPLICATION

How often shall we pray? Morning and evening at least. We must not go out to the day's work without asking for help, strength, and grace. At night we want pardon, peace, and protection. But many times we can send up little prayers for help when needed.

Examples of daily prayer: Daniel, David (in Psalms: "At evening and morning and at noonday will I pray," &c.).

Examples of prayer when help needed: Nehemiah, Hezekiah.

Blackboard:

PRAYER

1. Needs of the Body—
Food, Health, &c.
2. Needs for the Soul—
Strength, Grace, &c.

"Ask, and it shall be given you."

Expression Work: Write out the question in the Catechism:

"My good child," &c.

Lesson II. HOW TO PRAY

Aim. *To give simple, clear directions which may help children to learn to pray.*

PREPARATION

Picture our Blessed Lord praying (see S. Luke xi. 1). As the disciples watch Him, they see Him entirely wrapped in communion with His Father, quite withdrawn from the thought of all else.

Would they not feel how different their own prayers were? They would understand how much they had to learn before they could pray well; so they say, "Lord, teach us to pray."

In our last lesson we learned the need of prayer. But we have found out that it is not easy to pray well; so with the same prayer, "Lord, teach us to pray," we will try to learn to-day **How to Pray**.

PRESENTATION

I. *A quiet Place*.—Before we begin to pray let us find a quiet place, apart from noise, apart from other people. This will help us very much, and this our Lord has taught us to do. See S. Matt. vi. 6. Recall how Jesus went apart on a mountain or some solitary place for prayer. If we cannot find such a place in our home we may find it in a church.

II. *Reverence*.—Before we begin to pray let us remember that we are in the presence of God, before Whom the very angels veil their faces. We must think of what we are going to do and shut out all other thoughts, giving our whole mind to our prayer. Illustrate by how we should behave if we were to come into the presence of the king. How much more when we come to speak to the King of kings. Refer to the reverent language of Solomon's prayer. See 1 Kings viii. 23, &c.

III. *Needs*.—Describe the scene of the cure of Bartimæus (S. Mark x. 51). When Bartimæus was brought to our Lord, He said: "What wilt thou that I should do unto thee?" Bartimæus knew exactly what he wanted, and said at once: "Lord, that I might receive my sight."

We must know exactly what we want. There are some things we always want, *e.g.* food, health, strength, grace, &c. [Teacher question these from children.] But other wants arise at different times—*e.g.* some one we love is very ill; we are tempted to do wrong, &c. [Again question from children.] When anything special arises in our life we should always make it a matter of

prayer. Refer to example of Hezekiah when he received Sennacherib's letter.¹ Remember God is our Father, and He wants us to ask Him for all we need, and to tell Him all our difficulties, temptations, sorrows, &c.

IV. *Faith*.—Describe the scene of the healing of the demoniac boy (S. Mark ix. 14, &c.)—the anguish of the father—his imploring words: "If thou canst do anything, have compassion on us and help us." Our Lord's answer: "If thou canst believe, all things are possible to him that believeth." Our prayers will not be heard unless we believe that God will answer them in the way that is best for us, though that way may not be always what we expect or what we think best. Refer also to our Lord's promise: "All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them" (S. Mark xi. 24).

Illustrate also by references to other instances of faith, *e.g.* S. Matt. viii. 2, and xiv. 35, &c.

V. *Earnestness*.—Describe scene of the cure of the Ten Lepers—their heartfelt cry: "Jesus, Master, have mercy on us" (S. Luke xvii. 13). From other examples show how earnest people are when they really want some great boon. We must be earnest in prayer, mean every word we say, and not repeat words without thinking.

These five points will be enough for us to remember and think of to-day. If we can carry them out we shall have learned from our Lord "how to pray."

APPLICATION

Not enough to learn about these things; we must set to work and do them. Try at once to think about your prayers—to be reverent, earnest, and believe that God will hear and answer them. Recapitulate one or two of the stories referred to in the lesson.

Blackboard:

HOW TO PRAY

1. Find quiet place.
2. Be reverent.
3. Think what you want.
4. Believe that you will be heard.
5. Be earnest.

Expression Work: Find out another example for each of these five points.

¹ This is an important point, as children are apt to use the same form of prayer always and not to include special wants.

Lesson III. THE DIVISIONS OF PRAYER

Aim. *To teach the different divisions which should always be found in Prayer.*

PREPARATION

In our last lesson we learned *how* to pray. Recapitulate and question. Now we must learn the different divisions which prayer should always contain. Refer to daily service, and show the different character of prayers, *e.g.* Thanksgiving, Intercession, &c.

PRESENTATION

I. *Confession*.—Refer to the Parable of the Prodigal Son. What was the first thing he said to his father on his return ?

Before we ask anything else, we must pray for forgiveness of our sins. [Refer to position of general confession in daily service.] We should try (1) to remember what we have done wrong ; (2) to feel sorrow for our sins ; (3) to confess our sins to God, and to ask for forgiveness for His dear Son's sake. [Refer to some examples of true penitence, *e.g.* David, S. Peter.]

“ With my burden I begin ;
Lord, remove this load of sin :
Let Thy Blood, for sinners spilt,
Set my conscience free from guilt.”

II. *Praise*.—Having asked God to cleanse us from sin we may now humbly worship Him and offer Him our praise. [Refer to the position of the *Venite* in the daily service.] Teacher give some description of the vision of heavenly worship seen by S. John in the Revelation (Rev. v. 8-14). Show that if we are to take part in the worship of Heaven hereafter we must learn the language of praise now. [Refer to Angelic Hymn in the Communion Service.] Let us not forget to offer some praise in our private prayers. We might say the first part of the *Te Deum* or the last Psalm.

III. *Thanksgiving*.—The next step in our prayers is to thank our Heavenly Father for all He has given to us and done for us.

We cannot expect God to hear and answer our prayers if we are not thankful for the blessings He has given us in the past. [This can be illustrated by the story of the Ten Lepers.]

Let us try to think of the things for which we should be thankful,

e.g. Health, Safety, Home, Food, &c. [The teacher can question these from the class.] Then think of spiritual blessings, *e.g.* the coming of our Lord Jesus Christ, His death, resurrection, &c.; the means of grace, the hope of glory, &c. [Refer to General Thanksgiving.] These are only some of the very many things for which we should thank God. Indeed, many people find it a good plan to divide the subjects of thanksgiving and give thanks for some on one day and for others on another. Thus we might think one day of ourselves, another of our home, a third of matters connected with our work, of spiritual blessings, and so on.

We can see that this is a very important division and one that takes some thought. Besides these things there will arise from time to time special causes of thanksgiving. Remember what S. Paul teaches us: "In everything give thanks."

IV. *Prayer*.—Now we come to ask our Heavenly Father for what we want. Here again there are so many things that we do well to divide them among the days of the week. But there are some things we must always ask for. We cannot begin a new day without asking for God's help and guidance; we cannot end it without asking for the pardon of anything we have done wrong in it. We must ask for what is necessary for the body, health, food, &c.; we must ask for what is necessary for the soul, grace, help, strength, &c. [Refer to the third Collect in the morning service.]

There will also come special needs, special dangers, and these we can only meet by prayer. [Story of Hezekiah and the King of Assyria's letter.] Show how constant our Lord was in prayer, and how He marked special occasions by it, *e.g.* the choice of the Apostles, the Agony in Gethsemane.]

V. *Intercession*.—Lastly, we must pray for others. [Refer to the prayer of the Church for S. Peter in prison, &c.] Teacher question the classes of people for whom prayer should be made. [Refer to Litany.]

APPLICATION

This is a lesson which consists of application throughout, but the class might be set to draw up heads of prayer for the days of the week.

It is important that some simple book of prayers should be placed in the hands of children.

The Heads of the Lesson will be placed on the blackboard.

Lesson IV. HOW AND WHY OUR PRAYERS ARE HEARD

Aim. *To teach the conditions upon which depend the hearing and answering of our prayers.*

PREPARATION

Question from the children examples of answers to prayer, e.g. Hezekiah and Sennacherib's invasion, S. Peter in prison, the Ten Lepers, &c. God is always ready to hear and answer prayer if we pray in the right way.

Let us learn what are the conditions of successful prayer.

PRESENTATION

I. *We must ask in Christ's Name.*—Refer to Moses and the Israelites. Show how Moses pleaded for the people, and God granted his prayers. Now there is only one Mediator between God and man—Christ Jesus. Through Him we can offer our prayers, and for His sake they will be heard. [Show from the Prayer Book how the Collects end.] As we end our prayers with, "Through Jesus Christ our Lord," or some such words, let us say them carefully with this thought in our minds.

II. *We must ask in Faith.*—When we pray we must not hesitate to believe that God will hear and answer our prayer. Refer to the story of the healing of the demoniac boy, and our Lord's answer to the father: "All things are possible to him that believeth" (S. Mark ix. 23). We must trust God and be sure that He will listen to us. At the same time we must remember that God will not always answer our prayer as we think best, but as He sees best for us. Illustrate by the case of S. Paul's thorn in the flesh (2 Cor. xii. 7). God did not take it from him, but He answered his prayer by giving him the grace to bear his pain.

III. *We must pray with Humility.*—Refer to the Parable of the Pharisee and the Publican. Contrast the so-called prayer of the Pharisee with that of the Publican. The Pharisee wanted nothing. He was satisfied with himself—his life, his religion. The Publican thought he had nothing, and wanted so much. "God resisteth the proud, but giveth grace to the humble" (S. James iv. 6). Let us think how much we need—so little strength and goodness of

our own. Then we shall throw our whole heart earnestly into our prayers as the Publican did, and they will be heard.

IV. *We must pray in the Spirit of Charity.*—Illustrate by the Parable of the Unmerciful Servant. Show by our Lord's own words that we cannot hope to be forgiven unless we are ready to forgive others. "Unforgiving, unforgiven." Refer to the Lord's Prayer.

It is sometimes very difficult to forgive others, but that is where the test of our religion comes in, and we see whether we are true followers of our Lord, Who prayed for the forgiveness of His enemies when He was crucified. God forgives our great debt on condition that we forgive small ones. Refer again to parable, and to our Lord's teaching in the Sermon on the Mount (S. Matt. v. 23, 24).

V. Lastly, *We must pray in submission to God's Will.*—Lead children to see that God knows what is best for us. We must trust our Heavenly Father and leave all to Him, feeling sure that He will do what is right for us, though we may not always understand His dealings.

Refer to our Lord in the Garden of Gethsemane. How hard it was for Him to undergo that great suffering; how earnestly He prayed that the cup might pass from Him: "Nevertheless, not My will, but Thine be done."

Refer also to the Lord's Prayer. "In His Will is our peace" (S. Augustine).

APPLICATION

Recapitulate and gather up the five conditions. Our prayers will be heard if (1) we offer them in the name of Jesus, (2) if we ask in faith, (3) with humility, (4) with charity, (5) with submission.

Blackboard:

PRAYER MUST BE

1. In the name of Jesus Christ.
2. With Faith.
3. With Humility.
4. With Charity.
5. With Submission.

Expression Work: Write out the five conditions which are necessary for our prayers.

Lesson V. ANSWERS TO PRAYER

PREPARATION

Question on the last lesson. Recall the examples of great prayers. Tell the story of the deliverance of S. Peter, and show how surprised the people who had been praying for him were when their prayer was answered (Acts xii. 16). Many people pray without looking out for an answer. But we must not forget our Lord's promise (S. John xvi. 23). Let us learn to-day some prayers that were answered.

PRESENTATION

I. *Hezekiah's Prayer*.—Describe the danger of Jerusalem—in-
vaded by the great and powerful King of Assyria. Picture the
Assyrian army pouring into Palestine through the passes of
Lebanon—city after city taken, &c. Now the great host is en-
camped before Jerusalem. A letter from Sennacherib to Hezekiah
(2 Kings xix. 10-13) saying that Hezekiah must not think that
his God would help him, any more than the gods of the other
conquered nations—a direct challenge to God.

Picture Hezekiah taking the letter, going up to the Temple,
spreading it before God. Read his prayer (2 Kings xix. 15-19).
Call on another child to read the answer (verses 32, 33). Describe
how this promise was kept: a sudden destruction, probably pesti-
lence, destroyed the great Assyrian host, and Jerusalem was saved.
What an answer to prayer!

[The teacher may read Byron's poem on this with effect.]

II. *Elijah's Prayer*.—Describe the state of things in Israel.
Under the influence of Ahab and Jezebel almost the whole nation
had forsaken God and become worshippers of Baal. Elijah deter-
mines on a bold effort to get the people to return to God. Great
meeting on Mount Carmel. Elijah's challenge. Baal was the
Sun god. From him were supposed to come heat, lightning,
thunder, &c. So that "The God that answereth by fire, let him
be God" was a perfectly fair challenge. Picture the scene—the
altar built—the sacrifice prepared. The priests call upon Baal:
"O Baal, hear us." Hour after hour goes by: no answer, no
voice, no sound, &c.

Then it is Elijah's turn. He rebuilds the altar of God, lays the
sacrifice, pours water upon it, so that there can be no possibility
of trickery; then prays. Read his prayer—1 Kings xviii. 36, 37.

Immediately the fire descends, consumes the sacrifice, and licks up the water round about. The people shout, "The Lord He is the God." Elijah's prayer is heard and answered. [The teacher will find a good description of Mount Carmel and this scene in Thomson's *The Land and the Book*.]

III. *Bartimæus' Prayer* (S. Luke xviii. 35, &c.).—Now let us turn to a very different scene in the days of our Lord.

At the gates of Jericho sits a blind beggar. Every day he would sit there and get his living from the passers-by.

On this day Bartimæus was conscious of unusual stir and excitement. Crowds of people were going to Jerusalem to the Feast of the Passover. Among others, Jesus of Nazareth. He had spent the night at the house of Zacchæus. The fame of His teaching and miracles made people anxious to see Him, and when He started on His journey an eager crowd surrounded Him. So Bartimæus hears that Jesus of Nazareth passeth by. He feels that it is his one great chance, if only he can make Him hear. Think how earnestly he would cry: "Jesus, Thou Son of David, have mercy on me."

The people tried to stop him. The time of the great Prophet could not be wasted on a blind beggar, but Bartimæus was too much in earnest to be stopped. So above the noise of the crowd rises his earnest cry: "Jesus . . . have mercy on me."

His cry is heard, and he is brought to the Christ. "What wilt thou that I shall do unto thee?" Quickly comes the fervent answer, "Lord, that I may receive my sight," and Jesus answers, "Receive thy sight: thy faith hath made thee whole." So his prayer was answered.

APPLICATION

These answers to prayer are only specimens of many others. They serve to show us that God does hear and answer the prayers of His people. So we are encouraged to come boldly to the Throne of Grace.

Blackboard:

Hezekiah — delivered.

Elijah — "The Lord He is God."

Bartimæus—healed.

Class to write out some other instance of an answer to prayer. The teacher should give this lesson with as graphic description as possible, but make the class find out such points as the actual words spoken, &c.

Lesson VI. EXAMPLES OF PRAYER

Aim. *By means of examples of prayer to show its importance and encourage children to use this great means of grace.*

PREPARATION

Tell some story which illustrates the force of example. Show how examples of courage, truthfulness, &c., will help people to be brave, true, &c.

We have been learning about prayer. To-day let us look at some examples of prayer.

PRESENTATION

I. *Abraham's Prayer*.—Relate the story of Abraham and Lot. Describe Lot's choice—selfish, thinking only of his own interest—worldly, choosing the most fertile part of the country without considering the wickedness of the people. Tell how the cities of the plain became more and more wicked till God revealed to Abraham his purpose of destroying them.

Show the nobility of Abraham's character. He might have said that Lot had made his choice and must take the consequences, but instead of this he pleads with God for the guilty cities.

Show how he perseveres in his prayer, reducing the number of righteous people for whose sake the cities should be spared from fifty to ten.

The cities were destroyed, because there were not ten righteous people in them, but Lot and his sons and daughters were saved.

Here then we have an example of prayer—

Intercessory ; Earnest ; Humble.

II. *Solomon's Prayer* (parts of 2 Chron. v., vi., vii.).—Our second example takes us to a very different scene. For years Solomon had been building the Temple. Now it was finished in all its beauty. The day of its dedication observed as a great festival.

Describe procession of Levites from Gibeon.

Describe the procession of the priests from Mount Zion bearing the sacred ark.

Then the great service of praise : The Levites in their white robes ; the musicians, the priests with their silver trumpets.

Then the cloud of glory fills the Temple : the sign of God's presence.

After this Solomon prays. Note the characteristics of the prayer and refer to the passages.

It was Reverent (chap. vi. 14-18) ; it was Penitent (verses 24, 29, 37, 38) ; it was Intercessory.

III. *Daniel's Prayer*.—Quite a different scene again. Picture Daniel, chief ruler in the great city of Babylon—enormous amount of business, yet always found time for prayer three times a day.

Disliked by the other princes of Babylon, who were probably jealous of him. Unable to find any fault of which they could accuse him, so they get the king to sign a decree that no one is to make any petition to any God or man for thirty days, save to the king, on pain of being thrown into the den of lions.

Will Daniel dare to pray now ? Yes ; it makes no difference, nor does he try to hide it. Three times a day he prays quite openly. So he is thrown into the den of lions, but is delivered without hurt.

From this example we learn :

Courage ; the value of prayer.

We need courage sometimes if others laugh at us. The more work we have to do, the more we need to pray for help.

IV. *Nehemiah's Prayer*.—Describe Nehemiah's position in Shushan. A captive Jew, exiled from his country, but respected by his captors and placed in an honourable position, that of king's cupbearer.

Describe his distress when he hears of the desolate condition of Jerusalem, his longing to go back and rebuild the city. But will he be allowed ? Relate how his opportunity comes, his chance of making his request. Then refer to Neh. ii. 4, and show what Nehemiah did before making his request. A short, silent, earnest prayer was sent up to Heaven, and the answer came.

From this incident show that, in addition to our ordinary prayers, we can at any time, and in any need, send up earnest cries for help, which will certainly be sent.

This example teaches us the value of short, earnest, silent prayer in time of need.

Blackboard :

Abraham—Intercession. Solomon—Reverence.

Daniel—Courage. Nehemiah—Grace to help in time of need.

Expression Work : What may we learn from the prayers of Abraham, Solomon, Daniel, and Nehemiah ?

Lesson VII. THE LORD'S PRAYER (I.)

Aim. *To show the underlying thoughts of the prayer.*

PREPARATION

Show the ground plan of a building, *e.g.* the Temple. What is the use of such a plan? It helps us to see the idea of the architect and how it has been carried out.

Let us try to understand the plan of the Lord's Prayer. Who was its architect? It must be a perfect plan, and when we understand it we shall be able to enter more fully into the meaning of the prayer.

PRESENTATION

By what name do we address God in this prayer? This name gives us the key to the plan of the prayer. It is based upon the idea of the relation of a Father to his children and of children to their father.

In every family the father expects certain things from his children, and the children look for certain things from their father. [Although the following points are put down for the guidance of the teacher, they should not be told to the class but questioned from them.]

What does the father expect from the children?

1. *Honour and Respect.*—[Refer to the Fifth Commandment and Duty in the Catechism.] Illustrate by examples.

2. *Obedience.*—Every father expects his children to obey. There can be no order in a home without obedience. [Illustrate by showing necessity of obedience in army, navy, school, &c.]

Now what do children look for from their father?

1. *Food and the Necessaries of Life.*—[Question from the children how they naturally expect food, clothing, shelter, &c.]

2. *Sympathy in Trouble and Forgiveness when needed.*—Show how a child will naturally take his troubles to his parents. Whatever rough treatment he may get outside, he feels he can look for sympathy at home. When the child has done wrong he is not happy till he has had the forgiveness of his parents.

3. *Protection from all that is hurtful.*—The parents watch over the child, remove from him anything that might do him harm,

shield him as far as possible from infection and danger, and keep from him anything that might do him moral injury, *e.g.* bad books, &c.

4. *Deliverance in case of danger.*—The father will risk his own life to save the child from fire, accident, &c.

Now if we look at the Lord's Prayer we shall see that it is so drawn up as to include these ideas, and it sets forth what the father requires from the children and what the children expect from the father. Let us arrange it in this way :

(1) Our Father, Which art in Heaven,	Father.
Hallowed be Thy Name.	Reverence.
Thy Kingdom come.	
Thy Will be done in earth,	Obedience.
as it is in Heaven.	
(2) Give us this day our daily bread.	Maintenance.
Forgive us our trespasses, as we	Sympathy.
forgive them that trespass	Forgiveness.
against us.	
Lead us not into temptation ;	Protection.
But deliver us from evil :	Deliverance.

Thus we see that this beautiful prayer is built up on the idea of the relations between a father and his children, and we learn that if we give to God the honour and obedience due from children to a father He will give to us the maintenance, sympathy, protection, and deliverance which we need so much and so often.

APPLICATION

We say the Lord's Prayer so often that there is a danger lest we say it without thought.

Let us get into the habit of remembering that God is our Father and we His children, and keep this thought in our minds when we kneel down to pray.

Blackboard :

What the Father expects—

Reverence, Obedience.

What the child looks for—

Maintenance, Sympathy, Protection, Deliverance.

Expression Work : What is the main thought that runs through the Lord's Prayer ?

Lesson VIII. THE LORD'S PRAYER (GENERAL)

Aim. To show the children the structure of the Lord's Prayer.

PREPARATION

Recapitulate. Ask a few questions on Prayer—instances of Prayer—answers to Prayer. Whatever prayers we may use, there is one Prayer which we must never leave out. What makes this Prayer more important, more full of meaning, more beautiful than all others ?

We shall have to study every part of it carefully, but first let us try to understand how it is built up and put together.

I. *The Seven Petitions.*—Let the class count the number of petitions and see that there are seven. Why seven ? To understand this we must remember that in the Bible numbers have meanings. The number “seven” denotes separate things, which, taken together, make a perfect whole. We can see this in some things we all know—*e.g.* seven days, one week ; seven notes, one octave ; seven colours in the spectrum, one ray of light, &c.

Now let us find instances in the Bible. The seven-branched candlestick, sevenfold sprinkling (Lev. iv. 6), seven trumpets, seven churches of Asia, seven angels, seven stars, &c.

Seven is known as the number of perfection. So we should expect to find this number of petitions in the perfect prayer. Now see how many of these petitions are for God's Glory (three), how many for our own wants (four).

II. *The Analysis of the Number Seven.*—Our next step is to see that not only is the number seven the number of perfection, but that there is a correspondence between its parts, so that we may arrange the things spoken of in two groups of threes : the first corresponding to the fourth, the second to the fifth, the third to the sixth, and the seventh referring to the whole.

As an illustration of this, let us take the account of the Creation in Gen. i., and arrange it in this way :

DAYS OF CREATION

1st, Light.	4th, Sun, moon, &c.
2nd, Sky, clouds, above ; Water below.	5th, Birds, Fishes.
3rd, Earth, Herbs, Trees.	6th, Animals, Man.
7th, Completion ; Rest.	

[The teacher should question from the class what was done

on each day, make them find it out in their Bibles, and let them draw up the table. It will be well to put each point on blackboard as it is found.]

Now we see how the first and fourth days correspond, and so on. Let us now write out the Lord's Prayer and note the same correspondence :

1st, Hallowed, &c. (God, the Father)	4th, Give us (Father)
2nd, Thy Kingdom, &c. (God the Son)	5th, Forgive, &c. (through Jesus Christ)
3rd, Thy Will, &c. (through God the Holy Spirit)	6th, Lead us not, &c. (God, Holy Spirit)
	7th, But deliver, &c.

(This we ask from each Person of the Holy Trinity.) [Put this on blackboard.]

[The teacher may also compare with the summary of the Creed, and show that these clauses bring out the same thoughts of Creation : Redemption and Sanctification. So the work of each Person of the Holy Trinity is impressed upon the petitions of the Lord's Prayer.]

III. *The Division of the Petitions.*—Lastly, let us see the structure of the Prayer when we think of the petitions for God's Glory and for our needs.

Three Petitions for God's Glory :

1. That the Name of the *Father* be hallowed.
2. That the Kingdom of the *Son* may come.
3. That the *Holy Spirit* may help us to do God's Will.

Four Petitions for our Needs :

4. That the *Father* may supply our daily wants.
5. That our sins may be forgiven through the *Son*.
6. That we may be kept by the *Holy Spirit* from yielding to temptation.
7. That God, Father, Son, and Holy Spirit, may deliver us from evil of every kind.

[The teacher should again note the correspondence between the petitions and use the blackboard even if it is necessary to shorten what is put on it—e.g. 1. Father, Name. 2. Son, Kingdom, &c.]

Expression Work : Half the class to write out one of the tabulated forms, and half the other.

Lesson IX. THE LORD'S PRAYER (THE ADDRESS)

Aim. *To teach the two great thoughts contained in the words "Our Father"—viz. The Fatherhood of God, and The Brotherhood of Man.*

PREPARATION

The Parable of the Prodigal Son will form the preparation for this lesson. Tell or question from the children the story, taking care to bring out forcibly the tender love of the father towards the prodigal. Then contrast with this the unloving character of the elder brother. From the first show that in addressing God as Father we learn how great is His love for us; from the second that we are warned against unbrotherly conduct, and in the word "our" we are taught to pray for others and to regard all men as brothers.

PRESENTATION

I. *The Fatherhood of God.*—By reference to the story of the creation of the world show that in Jewish times people thought of God as All-powerful; All-wise.

[Show how these attributes are brought out in the Creation.]

Then by reference to the children of Israel at Mount Sinai show that they also believed him to be All-Holy; to be feared.

[See also Ps. xcvi. 2, and cxiv. 7.]

When our Lord Jesus Christ came to teach people more about God, He taught us to call Him Father. By this we understand the great love which God has for us. He will provide for us, guide, help, protect, and forgive us. We as His children must learn to trust, love, and obey Him. This great and blessed truth of the Fatherhood of God is brought to our mind every time we say "Our Father."

II. *The Brotherhood of Man.*—Call attention to the wording of the Prayer in the plural number, "Our," not "My," and so on. Why is this? Because we are not to think only of ourselves and pray only for what we want, but to think of and pray for others. We are all members of Christ and children in the family of God, and therefore we are all united in one great Brotherhood. [Refer to Holy Baptism: "Wherein I was made the child of God."] We must never forget that the great mark of the Christian religion

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is Love : " A new commandment I give unto you, that ye love one another . . . by this shall all men know that ye are My disciples " (S. John xiii. 34). It is hard sometimes to show love to those whom we do not like, but this is our plain duty, and it is brought to our mind when we say " *Our Father.* "

III. *Our Father . . . in Heaven.*—When we think of God as our Father we must remember that He is also the great God Who dwells in Heaven, and that we must come to Him in prayer with great reverence.

The teacher may describe Isaiah's vision (Isa. vi. 1-3)—the vision of God, so awful, so glorious; before that vision the seraphim veil their faces—Isaiah's fear and awe. We see no such vision as this, but we worship the same God and must approach Him with the same reverence.

How can we get the habit of reverence ?

(1) Before beginning to pray, stop and think what we are going to do and into whose presence we are coming.

(2) Be reverent in posture. Kneeling with closed eyes helps us to remember God's presence and be reverent. [Refer to rubrics in the Prayer Book on Kneeling.]

(3) Speak slowly and reverently.

(4) Try to remember God's presence all the time that you are praying " *Our Father—in Heaven.* "

Lastly, the words " *in Heaven* " remind us of our true home. We are only here for a short time, and then we pass to our home above. Just as a man who is away from his country—*e.g.* a soldier, sailor, or merchant—looks forward to going home to the place he loves, so the Christian should look forward to the beautiful home prepared for him.

Some lose sight of this home, others take paths which will not lead them there; but none will be kept out except those who keep themselves out.

Remember, then, Heaven is the heart's true home.

Blackboard : Our Father which art in Heaven—

Father,	Fatherhood of God.
Our,	Brotherhood of Man.
In Heaven,	Reverence. The True Home.

Expression Work : Show how the Parable of the Prodigal Son teaches us the Fatherhood of God and the Brotherhood of Man.

Lesson X. THE LORD'S PRAYER. FIRST PETITION: "HALLOWED BE THY NAME "

Aim. *To teach what is meant by the Name of God, and how it should be hallowed.*

PREPARATION

Question on the number of petitions in the prayer and their division [see Lesson VII]. This is the first of those for God's Glory. We must find out why it is put first and what it means.

PRESENTATION

I. *The Name of God.*—Teacher relate the story of Moses at the Burning Bush. Show that it was a vision of God, and that God's voice spake to Moses. Moses was told to take off his shoes—it was holy ground. When God has told Moses that He is going to send him to deliver the children of Israel out of Egypt, Moses asks by what name he shall speak of God to the people. God says that His Name is "I AM That I AM."

This may seem a curious name, but God meant to teach Moses and the Israelites that He would be everything to them that was needed. So that after the words, "I AM" we may supply such terms as Deliverer, Guide, Saviour, King, &c., just as each was required.

What a wonderful Name! How rich and full of meaning. There is nothing that God's people want that He will not be and do for them.

[Teacher should explain that "I AM" is the same as the word Jehovah in the Bible, and that again is usually rendered in our Bible by the name "The Lord," or "The Lord God," so that when they read of the Lord, they will understand that it means "I AM,"]

So we see that the Name of God does not merely mean the Name by which we speak of Him, but implies all that He is and does for us.

II. *Hallowed be Thy Name.*—Now let us think of three ways in which we may carry out this prayer in our lives.

(a) *In Thought.*—The story of Job, a prosperous, rich man, permitted to suffer great trials, that his faith and patience might be proved.

In one day loses all that he has, by one disaster after another, yet he has no wrong thoughts of God. He is sure that what God does must be right. "The Lord gave, and the Lord hath taken away, &c." (Job i. 21). Then he is stricken with terrible and

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loathsome disease ; still he has no wrong thoughts (Job ii. 1). He trusted God and hallowed Him in his thoughts.

We cannot hallow God's Name better than by trusting Him, remembering that He is our Father, and feeling sure that all He does for us is for the best.

(b) *In Word*.—We cannot hallow God's name in word better than by worshipping Him. [Refer to explanation of Lord's Prayer in the Catechism.]

But worship must be sincere and reverent, or we shall not carry out the thought of this prayer.

To behave badly in Church ; to stare about ; to think of other things—such conduct is not to hallow God's Name, but quite the contrary. When we enter Church, let us remember that it is God's House, and we must behave with great reverence. [The teacher has here an opportunity of speaking of the right use of ceremonies—kneeling, bowing the head, standing for praise, and so on. Also the sacred character of the different objects in the Church—font, lectern, altar, &c.]

It is difficult for us all to keep our thoughts and attention fixed on our worship and put our whole soul into it, but this prayer will help us if we bear it in mind and so try to hallow God's Name in word.

(c) *In Deed*.—Lastly, we must hallow God's Name in our deeds—in our lives. Our Lord has told us that His people must let their light shine before men. In the darkness of this world Christians must be as lights, pointing the way to other people. We must not bring disgrace upon the sacred Name, but must live as God's people should. [The teacher should refer to the example of some saint or good man.] Thus we may carry out the prayer, "Hallowed be Thy Name."

Blackboard :

The Name of God. { I Am
Jehovah
The Lord.

Hallowed—In thought—trust.

In word— worship.

In deed— holiness.

Expression Work : Make a drawing of something in your church and describe its use.

Lesson XI. THE LORD'S PRAYER. "THY KINGDOM COME"

Aim. *To teach the nature and growth of the Kingdom of God in the world and the Kingdom of Grace in our hearts.*

PREPARATION

Briefly describe the mission of S. John the Baptist, his simple life, his plain preaching, the crowds who flocked to hear him.

What did he come to do? To prepare the way for the coming of Jesus Christ. What was his message? "Repent ye, for the Kingdom of Heaven is at hand."

This is the Kingdom we are going to learn about to-day, and this is the Kingdom we have in mind when we say "Thy Kingdom come."

PRESENTATION

I. *The Kingdom of God or of Heaven.*—When our Lord Jesus Christ came to redeem mankind He came with a plan. He would start a great Society, or found a great Kingdom, which would bring great blessings to its members. The King of this Kingdom is our Lord. The subjects are all the members of His Church.

The appointed means of admission is the Sacrament of Holy Baptism. The bond of union between the members is the Sacrament of Holy Communion. The mark by which the members are known is "Love." Every loyal member is bound to help and love every other member. "By this shall all men know that ye are My disciples, if ye have love one to another" (S. John xiii. 35). The Kingdom began with a very few people; it has kept on spreading, and will spread till it has covered the whole world. [Parable of the Mustard Seed.]

Wherever it has come, many evil things have gone—*e.g.* slavery, witchcraft, cannibalism, &c.—and many good things have taken their place. [Contrast Christian lands with heathen, and give examples from missionary literature.]

We now generally speak of this Kingdom as the Church of Christ, and when we pray "Thy Kingdom come" we ask, first of all, for the spread of the Church throughout the world.

Though the Church has spread and is spreading, only about one-third of the people in the world are Christians, and two-thirds belong to some other religion, such as Mohammedan, or are heathens.

We must not only pray for the spread of the Church, but work for it and do all we can to help those people (Missionaries) who go forth to spread the Kingdom in other countries, and this is what we mean when we say "Thy Kingdom come."

[The teacher will not lose this opportunity of interesting the children in missionary work, and putting before them the duty of helping in it. He may usefully refer to the work of some special mission.]

II. *The Kingdom of Grace*.—But it is not enough for us to pray for the spread of the Kingdom to others; we must see that we are true and loyal members of the Kingdom ourselves. We want our Lord Jesus Christ to reign in our hearts—to be our King. We want to reverence and obey Him. [Refer to our Baptism. Why signed with the Cross? In token of our being Christ's faithful soldier and servant unto our life's end. A good illustration may be made from King Arthur and his knights.] Let us try not to do anything that our King would disapprove of, and to think what He would have us do and do it. Remember the words of His Mother: "Whatsoever He saith unto you, do it." So we pray for grace to be loyal to our King when we say "Thy Kingdom come."

III. *The Kingdom of Glory*.—Now think for a moment of our Lord's Ascension. Picture the awe and wonder of the disciples as the cloud received Him out of their sight. But what did the Angels say to them? "This same Jesus . . . shall so come in like manner as ye have seen Him go into heaven" (Acts i. 11).

For this second coming we look and pray. For that will put an end to all wickedness, sorrow, and death, and He will reign for ever and ever.

So in our funeral service we pray: "That it may please Thee of Thy gracious goodness shortly to accomplish the number of Thine elect and to hasten Thy Kingdom; that we with all those that are departed in the true faith of Thy Holy Name may have our perfect consummation and bliss, both in body and soul, in Thy eternal and everlasting glory." For this also we pray when we say "Thy Kingdom Come."

Blackboard: THY KINGDOM COME—

1. That the Kingdom of God may spread.
2. That the Kingdom of Grace may rule our lives.
3. That the Kingdom of Glory may come.

Expression Work: Write an account of some foreign mission.

Lesson XII. THY WILL BE DONE IN EARTH, AS IT IS IN HEAVEN

Aim. To show *why* we should do God's Will.
To show *how* to learn God's Will.
To show *how* to do God's Will.

PREPARATION

Connect this lesson with the last. Question on the Kingdom of God and the importance of its spreading in the world. Then show that this is best brought about by people learning to know and to do the Will of God.

PRESENTATION

I. *What do we mean by God's Will?*—Will is what a person wishes and then determines to do. [Simple illustration: You wish to go out for a walk and then carry out your wish to go. In doing this you exercise your will.]

God's Will, then, is what God wishes. *We* do not always wish good things; but as God is perfectly good, His Will is always for that which is best and highest. If, then, we try to learn to do God's Will, we shall be sure to be doing that which is best. People make great mistakes when they think they know what is best for themselves and follow their own wills.

[Illustrate this by the story of the Israelites, discontented with the manna and asking for meat. They had their wish, but the result was illness and death (see Num. xi. ; Ps. lxxviii. 30, 31).]

We should learn, then, that the reason why we should do God's Will is because we shall then do what is true and good and what is best for us.

God has given us a *free* will. We can choose between right and wrong, between good and evil. God does not force us to do His Will. If He did, there would be no credit to us in doing it. [Illustrate this from the story of the Fall. See, then, how important it is that we should try to do God's Will, not our own.]

II. *How to learn God's Will.*—[Illustration: A man sets out to walk from — to —¹ How will he find his way? By his own common sense, *e.g.* knowing that he has to walk in a — direction, by help, such as signposts, by a map, by guidance of others, &c.] We have helps for learning God's Will, partly in ourselves, partly from others.

¹ Name familiar places.

(a) *Conscience*.—In ourselves we have our conscience, that voice which speaks in our hearts, which makes us feel that a thing is right or wrong.

We must be very careful to keep our conscience in good order. [Illustration: A machine, a bicycle must be kept clean, well oiled, &c., if it is to go well.] The more we attend to what conscience says, the clearer it will speak; the less we heed it, the fainter will be its voice.

(b) *The Bible*.—In the Bible we read of God's Will, what He wishes His people to be and do.

We should try to read a little every day, think over its meaning, and try to practise it. You have seen people pick a sweet flower from a garden and wear it through the day, refreshed by its fragrance and beauty. We may take a text in the morning, and keep it in our mind and think of it through the day.

(c) *The Church*.—Lastly, we have the teaching of the Church: "Ye are to take care that this child . . . be further instructed in the Church Catechism" (Baptismal Service). The Church, through her clergy, teachers, &c., will be ready to instruct, and we must be ready to learn. The Church is like the signpost, always pointing in the right direction.

III. *How to do God's Will*.—(a) *By Obedience*.—When we have learned what is God's Will, we must try to do it—"As in Heaven." Think of the Angels, their obedience, their alacrity, their thoroughness. [Illustrate by examples.] So must we try to do God's Will with all our power, in all the duties of life. [Illustrate: home life, school life, working life, &c.]

(b) *By Resignation*.—Sometimes we have to bear rather than to do. This is hard, but we must remember that it teaches us some things we could not learn in any other way, *e.g.* patience, unselfishness.

Refer to the example of our Blessed Lord in Gethsemane. Let us learn with Him to say: "Thy Will be done."

Blackboard:

THE WILL OF GOD

We do it because it is always the best.

We learn it by Conscience, from the Bible, from the Church.

We do it by Obedience, by Resignation.

Expression Work: Find examples of those who tried to do God's Will.

Lesson XIII. GIVE US THIS DAY OUR DAILY BREAD

Aim. *To teach that all things needful for our souls and bodies are given us by our Heavenly Father in answer to prayer.*

PREPARATION

Refer to Lesson VI, and question on the structure of the Prayer. What set of petitions do we now begin? What may we expect our Heavenly Father to do for us? Find examples of God maintaining His people, *e.g.* manna, water from the rock. Tell the story of Elisha and the widow's cruse.

PRESENTATION

I. *The Needs of the Body.*—What do we ask for in this petition? When we say "bread," what do we include in this term? [Refer to Catechism.] "All things that be needful both for our souls and bodies."

Give examples of these things needful for our bodies, *e.g.* clothing, houses, &c. When we say God gives us these things, what do we mean? Do we not work for money, and with the money buy these things? Yes, but God gives us health and strength, which enable us to work.

Note that we are only promised things "needful," what we really need, not things that we can do without.

Refer to the example of our Blessed Lord. He never had anything but the bare necessities of life.

Two great lessons are taught us by this prayer, *viz.* :

(a) *Trust.*—God never fails those who trust in Him. Picture the Israelites wandering in the wilderness. Without God's help they must have perished—no food, no water—but He never forsook them, and they were sustained and protected.

So in dark times we trust in God for our food, protection, health, &c. We are thus taught to trust in Him.

(b) *Contentment.*—The other lesson this prayer teaches us is contentment.—"Having food and raiment, let us be therewith content" (1 Tim. vi. 8).

Other things may come to us. It is pleasant to have them and we may thankfully accept them, but the *great* secret of happiness is to be contented, and not make ourselves unhappy because we have not all that others have.

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II. *The Needs of the Soul*.—Tell the story of our Lord's first temptation. When the devil tempted Him to turn stones into bread, what was His answer? "Man doth not live by bread alone." The soul has its wants as well as the body. We take care to feed the body. Do we remember to feed the soul?

Refer also to the feeding of the five thousand. Jesus Christ fed them with bread, but the next day He taught them about "the living bread" (S. John vi. 32-34). He showed them that the soul must be fed as well as the body.

What is the food of the soul?

(a) *The Word of God*.—"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

We should read the Bible thoughtfully and feed upon its teaching, so that our minds may be full of good and beautiful thoughts, and that we may learn the precious truths of God's word.

(b) *Prayer*.—Prayer may be said to be to the soul what breath is to the body. We cannot live without breathing, nor can our soul live without prayer—"We perish if we cease from prayer."

[Refer to examples of prayer in former lessons.] Impress the importance of never beginning any day without prayer.

III. *Holy Communion*.—Our Lord's own appointed way of feeding His people with the Bread of Life.

[Teacher impress this as future, imminent, or present, according to the age of the scholars.]

By this food, the strength and grace of Jesus Christ passes into the lives of His people. They become united to Him. "We dwell in Him and He in us." Our souls are strengthened and refreshed.

All this, then, we mean for our souls and our bodies when we pray, "Give us this day our daily bread."

Blackboard:

OUR DAILY BREAD

All that we need—

(a) for our bodies,

(b) for our souls.

We learn Trust

Contentment,

Care of our souls.

Expression Work: How did our Lord teach the lesson of Trust,

(a) from flowers, (b) from birds?

Lesson XIV. FORGIVE US OUR TRESPASSES, AS WE FORGIVE THEM THAT TRESPASS AGAINST US

Aim. *To teach the way in which we may obtain the forgiveness of sins, and the conditions upon which forgiveness depends.*

PREPARATION

Allude to the common notice, "Trespassers will be prosecuted." What is a trespasser? A person who leaves the right road and goes into some place where he should not go.

When we leave the way of God's Commandments and go elsewhere we trespass or sin. If we are to regain peace with God and to live with Him, we must have our trespasses or sins forgiven, and therefore we pray "Forgive us our trespasses."

PRESENTATION

I. *How is this Forgiveness to be obtained?*—(a) *The Love of the Father.*—Here let the teacher tell or question from the class the Parable of the Prodigal Son, especially dwelling upon the wonderful love of the father whose son had treated him so badly.

This is a picture of the love of God for His people, though they have sinned so grievously against Him. He could not bear to leave them in their sins, and therefore determined to give His own Son to redeem them from their sins. "God so loved the world, that He gave His only begotten Son," &c. (S. John iii. 16).

(b) *The Love of the Son.*—The Son of God so loved the world that He left the Glory of Heaven and came to earth. He took Human Nature, and was born in the manger at Bethlehem.

He lived His perfect life, teaching, healing, going about doing good, and when the time came He offered Himself a sacrifice on the Cross, of His own free will, and thus obtained forgiveness for all who will pray for it.

II. *How is this Forgiveness conveyed to us?*—(a) *By Prayer.*—We may all draw near to God, through Jesus Christ, and ask for the forgiveness of our sins, feeling sure that He will grant to "His faithful people pardon and peace." So every time we use the Lord's Prayer we pray for forgiveness, and never should we let a day pass without doing this.

(b) *The Sacraments.*—But in addition to prayer there are certain appointed means by which forgiveness is conveyed to God's people. Refer to Baptism. What does Baptism do for the child? [Refer to Catechism.] "A death unto sin."

[Refer also to the Prayer of Consecration in the Baptismal Service.] "Sanctify this water to the mystical washing away of sin." So in this Sacrament the benefits of Christ's death are applied to the person baptized.

But we sin again after Baptism, and through the ministry of the Church is conveyed to us the message of Absolution: "He hath given power and commandment to His ministers to declare and pronounce to His people, being penitent, the absolution and remission of their sins."

Lastly, in Holy Communion, "Grant us therefore, gracious Lord, so to eat the flesh of Thy dear Son Jesus Christ, and to drink His Blood that our sinful bodies may be made clean by His Body, and our souls washed through His most precious blood."

In these ways forgiveness is conveyed to God's people.

III. *What are the Conditions on which this Forgiveness depends?*

—We must not think that forgiveness can be conveyed to us in these ways unless we fulfil certain conditions.

(a) *Repentance*.—First, we must repent, be sorry for our sin, confess it, and resolve to try not to fall into it again. We cannot expect God to forgive sin unless we are sorry for it and hate it. Think of the real sorrow of the Prodigal Son: "I will arise and go to my father," &c.

(b) *Faith*.—We must also believe that God is ready and willing to forgive us for His dear Son's sake. [Tell the story of the Brazen Serpent.] Show how necessary faith was if the sufferers were to be healed. So with us.

(c) *Love*.—This condition is contained in the Prayer, and our Lord insisted upon it. We cannot expect to be forgiven unless we too are ready to forgive. [Tell the Parable of the Unmerciful Servant.] It is sometimes hard to forgive, but we must remember how much more God forgives us than we have to forgive others.

With these three conditions we may approach our Father and ask for forgiveness of our trespasses.

Blackboard:

THE FORGIVENESS OF SINS

How obtained?	The love of the Father, Who gave; The love of the Son, Who came and died.
How conveyed?	By prayer, by sacraments.
On what conditions?	Repentance, Faith, Love.

Expression Work: Write out in your own words any parable that teaches us about forgiveness.

Lesson XV. LEAD US NOT INTO TEMPTATION

Aim. *To teach what is meant by temptation, and how we may best be able to resist it.*

PREPARATION

The teacher will begin with the story of the temptation of Eve, told specially with the view of bringing out the method of temptation employed by the Devil. Thus he begins with a false statement: "Ye shall not surely die." He follows this with another: "Ye shall be as gods." Then comes the alluring of the senses, "good for food," "pleasant to the eyes," &c. Thus we get the two factors—Falsity, Attractiveness.

Then turn to the story of the temptation of our Lord, and show how the same factors are present. The stones to become the much-needed bread—the kingdoms of the world—and then the false promise that if He threw Himself from the Temple He would be kept from harm by the Angels.

PRESENTATION

These two stories help us to learn about temptation and how to resist it.

I. *What is Temptation?*—It is the effort of the Evil One to lead us into sin—

(a) *By Attraction.*—This he does, first, by holding up to us some attractive bait. These baits are different according to the circumstances of the person—Money, Position, Pleasure, &c.

(b) *Falsity.*—The bait is put forth in all its attractiveness. The result is concealed or denied. Point out the unhappiness of Adam and Eve. All sin brings shame and misery. The pleasure is gone: the misery remains. This process of temptation is always going on, and so we need to pray "Lead us not into temptation."

[Here the teacher must carefully explain that God *never* leads people into temptation. What we mean is that when we are tempted God will help us and strengthen us to resist the temptation.] See "The Desire"—"That it will please Him to save and defend us," &c.

II. *How can we resist Temptation?*—(a) *Watch.*—Recall the

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scene in the Garden of Gethsemane. In the hour of trial the Apostles slept, and when their sympathy and help was needed "they all forsook Him and fled." Our Lord said "Watch." Many fall into sin because they do not watch, and when the temptation comes suddenly they are not prepared to meet it. If there is any special sin into which we are apt to fall we must *watch* against it.

(b) *Pray*.—It is not enough to watch. Our Lord said, "Watch and pray." Unless we pray we cannot get the help and strength which God is ready to give us. What did our Lord do in His great hour of trial? "He fell on His face and prayed" (S. Matt. xxvi. 39).

Refer to S. Peter's denial of his Lord. He was confident of his own power: "Though I should die with Thee, yet will I not deny Thee." Yet a short time after he denied Him thrice. In our own strength we fail, so we need the prayer: "Lead us not into temptation." (See Collect for Eighteenth Sunday after Trinity.)

(c) *Strive*.—God will do His part, but we must do ours. We have to face the enemy bravely and "fight the good fight." Refer to Baptism, wherein we were set apart to be "Christ's faithful soldier unto our life's end." Refer to Eph. vi. 10, &c., and draw out the picture of Christian warfare against sin and evil.

III. *What Temptation may do for us*.—Temptation resisted is good for us. Each victory gained strengthens us in the right, as each battle lost makes it harder to resist. See what S. James says: "Count it all joy when ye fall into divers temptations" (S. James i. 2). Why? Because "the trying of your faith worketh patience" (S. James i. 3). Steady resistance to evil gives us that patient endurance which strengthens the character and makes us brave in the face of temptation.

Blackboard:

TEMPTATION

By means of (1) attraction, (2) falsity;

Resisted by (1) watching, (2) praying, (3) striving; and
when resisted, strengthens our character.

Expression Work.—Learn the Collect for Eighteenth Sunday after Trinity, and use it in your own prayers.

Lesson XVI. BUT DELIVER US FROM EVIL

Aim. *To teach the nature of evil and the Evil One, and how we may be delivered from both.*

PREPARATION

Question on the story of Adam and Eve as related in the last lesson. Bring out the work of Satan in leading them into sin. Show that he is the author of evil, and that we must learn about him and his work that we may escape from the evil that he would do us, and thus be delivered from evil.

PRESENTATION

I. *Satan, the Evil One.*—Tell briefly the history of Satan as far as it is known to us.

Created a good Angel—from this he fell—opposed God—therefore there was war in heaven, and Satan was cast out (Rev. xii. 7, 8). From that time it has been his work to lead others into sin. From the Garden of Eden to the Temptation of Christ in the desert, and from thence to the present day, he has worked, inciting mankind to evil.

He is the Evil One,	the essence of all that is bad.
He is the Devil,	the slanderer, the liar.
He is Satan,	the adversary.
He is the Serpent,	cunning and deadly.
He is the Dragon,	the destroyer of the saints.

From these titles we may learn the chief characteristics of the Evil One, which are :

(a) *Subtlety.*—He can come with the wisdom of the serpent ; he can transform himself into an angel of light. He is false, deceitful, untrue. [Examples from the temptation of Eve and from that of our Lord.]

(b) *Power.*—He has great power—"he walketh about as a roaring lion." He uses all his strength and cleverness to spread evil and bring men to destruction. [Refer to the Parable of the Wheat and the Tares. Show how often, when men least suspect it, tares are sown among the wheat.]

II. *The Conflict against the Evil One.*—(a) *The Nature of the Conflict.*—We now understand that we have a strong enemy to

fight. It would be a great mistake to think lightly of the conflict. We are face to face with a foe of cunning and strength. It is also a great mistake to forget his existence. While men slept the enemy sowed tares among the wheat.

On the other hand we need have no fear, for if we are really trusting in God the Evil One can have no power over us. This is clearly shown in the Gospels by our Lord's power over evil spirits. In the same way He will cast out from us the spirit of evil, and keep us from the power of the Evil One.

III. *How we must fight the Battle.*—(a) *With Courage.*—"Resist the devil, and he will flee from you." It wants courage to do this, for we shall have to say and do things which will make others laugh at us, and to turn a deaf ear to the words of those who would lead us astray. [Illustrate by the battle between Christian and Apollyon in the *Pilgrim's Progress*.]

(b) *With Faith.*—Relate the story of David and Goliath, bringing out the unequal chances of the battle. David's youth : Goliath's size and strength ; David unarmed save for a sling : Goliath armed with formidable weapons ; but David setting forth with perfect faith in God : "I come to thee in the name of the Lord of Hosts." So must we fight our battle with perfect trust in God ; then will the victory be won for us by Him.

(c) *With Prayer.*—Relate the story of the battle of Israel with Amalek. Show that it was the uplifted hands of Moses in prayer that won the battle for Israel. We must never go out to our daily battle without prayer, or we shall certainly fail.

So we say, over and over again, "Lead us not into temptation," but "save and defend us in all dangers, ghostly and bodily, and keep us from all sin and wickedness, and from our ghostly enemy and from everlasting death."

Blackboard :

Our great enemy, The Evil One—
Subtle and powerful.

We must fight with—
Courage, Faith, and Prayer.

Expression Work : Describe the fight between David and Goliath. Show that it is a picture of the fight between Christians and Satan.

Lesson XVII. "FOR THINE IS THE KINGDOM, THE POWER, AND THE GLORY, FOR EVER AND EVER. AMEN."

Aim. *To teach the meaning of the Doxology, and to show that praise must be joined to prayer.*

PREPARATION

What do we sing at the end of each psalm in Church? Show that we do this to offer our praise to God as part of our worship. So at the end of our prayer we call to mind all that God has done for us, and offer our praise in these words, "For Thine is," &c.

PRESENTATION

I. *The Worship of Heaven.*—Let us try to learn something of the way in which worship is carried on in Heaven, that we may take it as a pattern for our worship on earth. [Read with careful explanations Rev. iv.]

(a) *The Vision of God.*—Appearance compared to two precious stones, one very clear (jasper), the other red (sardius), showing the combination of purity and justice. (b) *The Four-and-twenty Elders.*—White robed, as priests; crowned, as kings; representing the Church of God, Jewish and Christian. (c) *The Throne.*—The seat of majesty and power, shown by lightnings and thunderings and voices proceeding from it. (d) *The Seven Lamps.*—The Holy Spirit, in His complete working, shedding forth light and life. (e) *Four Beasts* (living creatures).—Diverse in kind, standing as representatives of the creatures God has made. Read the two songs of praise which they offer (verses 8 and 11).

This is a picture of the worship of Heaven, and thus we are taught that in our worship we must not only pray but praise.

II. *The Doxology.*—This gives us a beautiful piece of praise with which to end our prayer. We notice that it is threefold, and we naturally think of the Three Persons of the Holy Trinity and see that we may apply one of these terms to each.

(a) *The Kingdom.*—[Refer to the lesson on "Thy Kingdom come." It will be a good opportunity to recapitulate and question on that lesson.] Having done this, show that we firmly believe that the time will come when "the Kingdoms of this world shall become the Kingdoms of our Lord and of His Christ; and He shall reign for ever and ever" (Rev. xi. 15), and therefore with confidence we say "Thine is the Kingdom."

(b) *The Power*.—When we say this we think of the Holy Spirit, by whose power the Kingdom of Christ is spread.

Refer to the descent of the Holy Ghost on the Day of Pentecost. Contrast the Apostles before and after this day—their courage on the Day of Pentecost, their cowardice in Gethsemane. Show the power and force of their addresses, &c., the courage with which they met opposition and faced ill-treatment and death. See what our Lord said: “Ye shall receive power after that the Holy Ghost is come upon you” (Acts i. 8). All this shows us that it is the Holy Spirit who strengthens the weakness of Christians and gives them courage and power.

[The teacher can further illustrate this from the lives of saints, martyrs, and heroes. It is well to choose illustrations from different periods, to prevent the children from thinking that these martyrdoms and brave deeds only happened in old days—Patteson, Hannington, Florence Nightingale, Grace Darling, Sister Dora, &c. &c. Others will readily suggest themselves.]

(c) *The Glory*.—Lastly, we think specially of God the Father. It is not easy for us to understand much about God, as He is so far above us, and it is so impossible for us to think of Him as He really is. When we try to picture such a scene as we did at the beginning of this lesson, we understand a very little of what we mean by “the Glory” of God. When the work of Christ is fully done, and all God’s people are gathered to Him, then everything will unite in setting forth the Glory of God.

The last two chapters of the Bible help us to understand something of this. Refer to Rev. xxi. 9, &c., and describe the glories of the New Jerusalem—its purity; freedom from all sin, sorrow, death, &c. There will be the throne of God, and His servants shall serve Him, and so we thankfully say “Thine is the glory.”

III. *Amen*.—With this word, “May it be so,” we end this and every prayer. Do not let us forget to say it with all our heart.

Blackboard: THE DOXOLOGY. PRAISE

Praise is the Worship of Heaven—

The Kingdom—The Son.

The Power— The Holy Spirit.

The Glory— The Father.

Amen— May it be so.

Expression Work: Describe the worship of Heaven as learned from Rev. iv.

Lesson XVIII. PRIVATE PRAYERS

Aim. To give simple, practical advice on children's private prayers.

PREPARATION

We have been learning a good deal about Prayer and the Lord's Prayer. Now let us see how we may apply this to our own private prayers.

[It will not be necessary to repeat the general conditions of prayer (see Lesson IV), but the teacher will do well to recapitulate and question on them.]

PRESENTATION

I. *Private Prayer should be regular.*—[The importance of prayer has been frequently insisted upon. The teacher can question on this.] It is very important that we should never forget our private prayers but say them regularly, morning and night.

If we are late in the morning or tired at night, we are tempted to leave them off. The Tempter knows that if he can persuade us to leave off praying he can soon overcome us, so let us watch and *pray*. Refer to the story of Daniel. Very busy man—prime minister of a great empire, but prayed three times a day—would not give it up when it was forbidden, but preferred rather to risk his life. Let us resolve then to be *regular* in prayer morning and night.

II. *Private Prayer should be in a quiet Place.*—We cannot pray if distracted by other things. See what our Lord taught us about this: "Enter into thy closet" (inner chamber, R.V.), "and when thou hast shut thy door," &c. (S. Matt. vi. 6). Try to find a quiet place for your prayer, and if you find it difficult to do so, see if you can go into a church and pray there. Remember that God's House is the House of Prayer, and is meant to be used for that purpose. "Two men went up into the Temple to pray" (S. Luke xviii. 10).

III. *Private Prayer should be reverent and heartfelt.*—We have learned before how reverent we should be in prayer. What can we do to help us to be reverent?

Let us kneel on our knees as our Lord did when He prayed. This is not because God will not hear our prayers in any attitude. Indeed people do well to pray when they are at work or at any time, but we want to remind ourselves how great God is, and how humble we ought to be when we approach Him.

Then let us remember that we are coming specially into His presence. Say "Thou God seest me."

When we have done this, let us put our whole heart into our prayer and not let our thoughts wander off to other things. We must think of and mean every word we say.

IV. *Private Prayer should deal with our own wants.*—Many people use prayers which they have learned by heart or read from a book. It is quite right to learn and use good prayers which other people have made, but no one knows exactly what you and I want but ourselves. So we should always ask in our own words for our own special needs.

We may have certain wants in our daily life ; certain temptations which often assail us ; some bad habit we want to break ; special help in our work ; our own relations and friends for whom we wish to pray, and so on. To ask for these things in our own words will make prayer more real to us.

V. *Private prayer, not only a duty, but a help.*—Prayer is a duty, but we shall not value it as we ought till we understand that it is not only a duty, but a great help.

When we find our prayers answered, as they will be if rightly offered, we shall see what a wonderful power prayer is, and we shall find its comfort and help.

Blackboard :

PRIVATE PRAYER

Regular, Daily ;
In a quiet place ;
Reverent and Heartfelt ;
Dealing with our own wants ;
Not only a duty, but a help.

Expression Work : Find out what our Lord teaches us about prayer in the Sermon on the Mount. Write out one of your own private prayers.

Lesson XIX. PUBLIC PRAYER

Aim. *To teach the duty of joining reverently and intelligently in Public Worship.*

PREPARATION

Question on previous lesson, taking the blackboard summary as a guide, and then lead from the subject of private prayer to public. We must learn to pray well by ourselves, and we must also learn to take our part well in public worship.

PRESENTATION

I. *Duty of Public Worship.*—Refer to the Fourth Commandment. There is one day which we are bidden to keep holy. We abstain from work that we may have time to unite in the public worship of Almighty God. Many people neglect this duty. It is not for us to judge others, but let us be sure for ourselves that on the Lord's Day we ought to be found in the Lord's House, joining in the worship of the Lord.

This has been the invariable practice of the Church since the days of the Apostles.

II. *How to behave at Public Worship.*—Relate story of Jacob's dream; the vision of angels ascending and descending between heaven and earth brought him very near to God, and he said: "This is none other but the house of God" (Gen. xxviii. 17).

This is what we should feel as we enter church, and as we are in God's House we should be very reverent.

Some people mark their sense of this by making a reverence as they enter. Then we kneel and ask God to help us to worship Him in spirit and in truth.

You will see others not behaving as they should in God's House. Again, it is not for us to judge them, perhaps they have not been taught better, but let us be very careful not to whisper, laugh, stare about, &c., but to give all our attention to the service.

There are some rules which the Church has laid down for our worship—*e.g.* to stand, to kneel, to bow the head at the Sacred Name—and these we should be careful to observe.

Refer to our Lord's cleansing of the Temple courts. If He felt

so strongly about what was done in the Temple courts, what would He feel about those who were not reverent in the House of God itself?

III. *Congregational Worship*.—The services of our Church are so arranged as to provide for the people taking a large share in the service. We should therefore join in all those parts in which we are intended to do so.

[Here the teacher will do well to illustrate this from the Services, getting the children to see how much of the service there is in which people can join, and contrasting our service with others in which there is no Liturgy, and in which therefore the people can take but little part.]

Congregational worship is the aim of our Church, but unless people join heartily in their part this aim is not reached. Especially let us not forget to join in the “Amen” at the end of prayers. By doing this we take our share in the prayer and ask that it may be granted; but if we omit to say “Amen” we have no share in the prayer.

IV. *Ceremonies*.¹—A ceremony is something which by an outward sign teaches us a spiritual lesson. At one time a great many ceremonies were used in our Church, but many have been abolished because they did not clearly teach spiritual lessons. Those that have been kept are very useful, and we should try to notice them and understand what they mean.

[Here will the teacher explain some of the ceremonies, *e.g.* kneeling, the sign of the Cross in Baptism, the vesture of the clergy, the ornaments of the Church, &c.—and invite questions from the children about any that they do not understand.]

Blackboard :

PUBLIC WORSHIP

On the Lord's Day
With reverence and attention;
Joining heartily in the service;
Observing the ceremonies.

Expression Work : Make a list of the ceremonies you have noticed in your church and say what they mean.

¹ The teacher is advised to read the chapter on “Ceremonies” at the beginning of the Prayer Book.

Lesson XX. MEANS OF GRACE

Aim. *To show that God has ordained certain means by which His Grace is conveyed to us, and so to lead up to instruction on the Sacraments.*

PREPARATION

Relate the story of the Brazen Serpent, or question it from the children. Show that God could have healed the people without any outward sign, also that there was nothing in the Brazen Serpent itself which could heal them ; but God works through these means, as it makes it easier for people to have some visible sign as an aid to their faith.

So now God has ordained certain means by which, if we use them faithfully, we can obtain the grace which He is ready to give us.

PEPSENTATION

I. *The Word of God.*—We may divide these means into two classes : those connected with God's Word, and those connected with God's ordinances.

(a) *The Bible.*—In the Bible we have the message of God to men, and in it is contained all that is necessary for our conduct here and our salvation hereafter. It is a good plan to read a little every day, asking some one to show us suitable passages. [The teacher may be able to recommend one of the schemes drawn up for this purpose.] Try to understand its meaning. Ask for the help of the Holy Spirit that you may be taught some lesson, say "Speak, Lord, for Thy servant heareth."

(b) *Preaching.*—Not only do we read the Bible ourselves but it is explained and taught to us by the clergy, who are God's ministers ordained for this purpose. It will be a great help to us if we try to profit by the teaching we get.

Refer to our Lord among the doctors in the Temple when a boy. He accepted their instruction. So must we, and learn all we can.

II. *The Ordinances of God.*—Ordinances are means of grace which, by an outward and visible sign, convey an inward and spiritual grace, provided that they are received rightly and with faith. If an ordinance is to do us good it is necessary—

(a) That we should receive the outward and visible sign ;

(b) That we should receive it in the right spirit, with an earnest desire to obtain the grace ;

(c) That we should faithfully believe that the grace will be given.

[The teacher can illustrate these points from the story of the Brazen Serpent.]

Of these ordinances *two* were ordained directly by our Lord Himself, and are therefore more important than any of the others. They are called the two Sacraments of the Gospel, and are Baptism and the Lord's Supper or Holy Communion.

Some of the others are only used by certain people, *e.g.* Matrimony, Ordination.

But there is one other which concerns us all, Confirmation, in which, by the outward sign of the laying on of hands, is conveyed to us, subject to the conditions already mentioned, the gift of the Holy Spirit.

We are going to learn about these in our future lessons. To-day let us get the main thought that God works through these means of grace, and that it is most important that we should value them and use them diligently and earnestly.

Let us see how our Lord Jesus Christ taught us this. He compares Himself to a vine, His people to the branches. So long as the branch abides in the vine it brings forth fruit, because the sap flows from the trunk into the branches, but if a branch is cut off from the vine it withers and dies.

In our Lord Jesus Christ is life and grace. From Him grace flows to us, and the channel through which it flows is the means used to convey the grace. But if there is no channel, no connecting link between us and Him, then no grace comes and our spiritual life dies. So we see the importance of a right use of these means of grace.

Blackboard :

MEANS OF GRACE

God works through means—

e.g. Brazen Serpent.

Two classes—The Word of God,
The Ordinances of God.

Illustration : The Vine and the Branches.

Expression Work : Draw a picture of the Vine, and write underneath what it teaches us.

Lesson XXI. THE NATURE OF A SACRAMENT

Aim. *To teach the meaning and nature of a Sacrament.*

PREPARATION

Relate the Parable of the Good Samaritan. [If possible, show a picture.] Show that in addition to its ordinary meaning the wounded man represents mankind robbed of his innocence, wounded by sin, helpless, nigh to death.

The Good Samaritan represents our Lord Jesus Christ who came to mankind, rescued and saved him, healing his wounds and giving him life. The inn represents the Church, which takes care of mankind until the Lord comes again. The two pence represent the means of grace entrusted by the Lord to the Church for the care and sustenance of its members. Of some of these means of grace we are now to learn.

PRESENTATION

The Six Marks of a Sacrament.

I. *The Outward and Visible Sign.*—A Sacrament has an outward and visible sign. It is easier for us to have something that we can perceive by our senses, just as it was easier for the Israelites to look to the Brazen Serpent rather than to be called upon simply to believe.

We use signs largely in our daily life. [Teacher give illustrations, *e.g.* flag over a royal residence, danger-signal to motorists, &c.] So in a Sacrament we have a sign that God is going to give us a great gift.

II. *The Inward and Spiritual Grace.*—If we rightly receive the outward and visible sign, we also receive the inward and spiritual grace. Grace is some special and helpful spiritual gift given to us by God through the Sacrament.

[Illustration : a bank-note or cheque is only a piece of paper, of no intrinsic value, but it is the outward sign of a valuable gift, which by means of the outward sign we receive.]

III. *Ordained by Christ Himself.*—The outward sign of the Sacrament has been ordained or commanded by Christ Himself. Many outward signs in religion have been used by men—*e.g.* the

sacred monogram, symbols, &c.—but for a Sacrament it is necessary that the sign should have been ordered by our Lord Himself.

IV. *The Means by which we receive the Grace.*—Relate the vision of the golden candlestick (Zech. iv.). Show the necessity of the pipes connecting the bowl and the candlestick. The pipes were the means through which the oil flowed from the bowl to the candlesticks. So the Sacraments are the means by which grace is conveyed from our Lord to His people.

[The teacher should carefully explain that the process is not mechanical, as this illustration might possibly lead a child to suppose, that there must be a right disposition on the part of the recipient before any grace can be received, and that what this right disposition is will be explained in subsequent lessons.]

V. *A Pledge to assure us that we receive the Grace.*—Relate the story of the Rainbow. Show that after the flood the rainbow was taken as a pledge to assure people that never again would the earth be destroyed by a flood. When they saw the rainbow they would be reminded of this promise, and would feel sure that God would keep it.

This may help us to understand that a Sacrament is a pledge on God's part that a right reception of the outward sign will undoubtedly be followed by a bestowal of the inward and spiritual grace.

VI. *Necessary to Salvation.*—Lastly, the Sacraments are necessary steps in the plan of our salvation. This does not mean that those who from no fault of their own cannot obtain them will suffer in consequence, but they are our Lord's own appointed means of grace for His people, and they cannot be neglected without grave peril.

Blackboard :

A SACRAMENT HAS

1. An outward, visible sign ;
2. An inward, spiritual grace ; is
3. Ordained by Christ Himself ; is
4. A means of conveying grace ;
5. A pledge to assure us thereof ;
6. Generally (universally) necessary to salvation.

Expression Work : Draw a picture of the golden candlestick, and show what we can learn from it.

Lesson XXII. HOLY BAPTISM

Aim. To teach the institution, obligation, and outward sign of Holy Baptism.

PREPARATION

Describe the scene of our Lord's interview with the Apostles in Galilee after His resurrection (S. Matt. xxviii. 16, &c.). Point out the last great commission which the Lord gave to the Apostles, to spread His Kingdom throughout the world, and note that Baptism is to be its means of admission.

PRESENTATION

I. *The Obligation of Baptism.*—Let us see some of the reasons why every Christian must be baptized.

(a) Baptism was ordained by Christ Himself. A Christian is one who obeys the commands of our Lord Jesus Christ, because he believes in Him and loves Him: "If ye love Me, keep My commandments." It is enough therefore for us to know that our Lord instituted Holy Baptism for His people. To know this is to obey.

(b) It is the means by which we are admitted into the Church of Christ. Refer to Baptismal Service: "We receive this child into the congregation of Christ's flock." Relate the story of Nicodemus (S. John iii.). Note that Nicodemus asked no question at first, but from our Lord's answer we may infer that He read his thoughts, and the question that was in his mind was: "If Thou art the Christ, tell us how we may enter the Kingdom of God which Thou hast come to set up?" In answer to this Jesus explains that to see the Kingdom of God a man must be born again of water and the spirit, that is, he must be baptized. This is the second reason why we must be baptized.

(c) It is the means whereby we receive great spiritual blessings. But this is so important that we shall leave it to our next lesson, so that we may deal with it thoroughly.

II. *The Outward and Visible Sign.*—Refer to our Lord's Baptism in the river Jordan. As He was baptized with water, so He consecrated water to be the outward sign of this Sacrament.

[Refer to first collect in Baptismal Service: "By the Baptism of Thy well-beloved Son Jesus Christ in the river Jordan, didst sanctify water to the mystical washing away of sin."]

When possible the child should be dipped in the water, as this is a sign that by Baptism we are dead and buried with Christ to the sinful life of the world, and rise with Him to newness of life.

In our country, however, on account of its cold climate, it is more usual to pour water upon the child.

Some people say, How can a little water poured upon a child do any good? It is not the water itself, it is the water and the Spirit. The water is the outward sign, but the inward grace is the work of the Holy Spirit. [Refer to previous lessons as to why God chooses to work through outward signs.]

The use of water is accompanied by certain words, which are always used in Baptism in accordance with our Lord's command (S. Matt. xxviii. 19, and Baptismal Service): "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost." So we are brought into relation to each person of the Holy Trinity.

God the Father takes us to Himself as "children of God."

The Son unites us to Himself as "members of Christ." [Draw out the simile of members of a body, branches of a vine.]

The Holy Ghost works in us, gives us the new birth, and makes us "inheritors of the Kingdom of Heaven."

APPLICATION

If in Baptism we are made God's children, how ought we to live? See what was said of us at our Baptism: "Christ's faithful soldier and servant." We must fight the good fight, be loyal, be brave. [Illustrate by some story of Christian courage—martyrs, &c.]

Blackboard:

HOLY BAPTISM

Necessary because—

1. Instituted by our Lord Jesus Christ;
2. Admits us into the Church;
3. Gives us great spiritual blessings.

The outward sign is—

1. Water.
2. The Words: "In the Name," &c.

Expression Work: Teacher dictate to class Keble's hymn, "Once in His Name who loved thee," &c., for them to learn.

Lesson XXIII. THE INWARD AND SPIRITUAL GRACE OF BAPTISM

Aim. *To teach the inward and spiritual grace of Baptism as defined in the Church Catechism.*

PREPARATION

Tell the story of the conversion of S. Paul, when he understood the terrible mistake he had made, and knew that Jesus of Nazareth was indeed the Christ. Ananias was sent to him. He heals him of his blindness, and then says, "Arise, and be baptized: and wash away thy sins" (Acts xxii. 16). Dwell upon the change brought about from darkness to light, from ignorance to knowledge, from a persecutor to a disciple, from guilt to forgiveness. A great change is made in us all by Baptism. Let us see what it does.

PRESENTATION

I. "*Born in Sin and the Children of Wrath.*"—The Catechism thus describes our state before Baptism. When we are born we inherit the taint of sin, and we have a nature prone to sin.

The All-Holy God hates sin, and can have nothing to do with it; therefore sin brings us under His displeasure or wrath. God does not hate the child, but He hates the sin. It is not the child, but the sin in the child which incurs His wrath. In this sense, then, we are born in the atmosphere of sin, and are children subject to God's wrath on account of our sinful nature.

II. "*A Death unto Sin, and a new Birth unto Righteousness.*"—By Baptism two things happen: first, there is death to sin. The sin which was in us at our birth is put away, is dead. This does not mean that we shall not sin again, but that we are placed by Baptism in a state of forgiveness, and so are able to be received into the Kingdom of God.

The second thing is a new birth unto righteousness. By our natural birth we were born into this world; by our spiritual birth—the work of the Holy Spirit—we are born again into the Kingdom of Heaven. And being born thus we are given the grace of our Lord Jesus Christ, which helps us to righteousness. So Baptism proclaims a change from death to life, from sin to righteousness.

The early Christians at their Baptism turned to the West, the region of darkness, and renounced their sin; then they turned to the East, the region of light, and professed their belief in our Lord Jesus Christ, the Sun of Righteousness, the Light of the World. After prayer they were dipped under the water and then clad in white garments. This was to show that the old, sinful life was dead and buried, and the new life of righteousness was entered upon. “A death unto sin; a new birth unto righteousness.”

III. *Children of Grace.*—We are hereby, *i.e.* by Baptism, made “children of grace.” Now that our sin is washed away God looks upon us with favour. No longer are we “children of wrath,” but “children of grace.” Refer to second answer in Catechism, and show what Baptism has done for us: “Members of Christ, &c.”

These are the great and precious gifts of Baptism, but we must be very careful not to think that Baptism does this for us without any conditions. We shall learn carefully about these conditions in another lesson, but do not let us forget that Baptism is not a charm, but depends for its efficacy upon the repentance and faith of the person baptized.

Blackboard :

By Nature	By Baptism
Born in sin.	A death unto sin ; A new birth unto righteousness.
Children of wrath.	Children of grace.

Expression Work : State in your own words what Baptism does for us.

Lesson XXIV. TYPES OF BAPTISM

Aim. *To explain the teaching of the chief types of Baptism.*

PREPARATION

Talk about great pictures and how they help us to understand the subjects depicted. Show one or two pictures and explain them briefly.

The Old Testament describes events which are often pictures of things in the Christian religion and help us to understand them. We are going to learn of two Old Testament events which are pictures of Baptism.

PRESENTATION

I. *The Flood*.—In relating the story of the Flood it will be necessary to emphasize those parts which suggest the type of Baptism.

The teacher will therefore dwell upon the universal wickedness of the human race, and the righteousness of Noah which led to his being saved.

From this state of wickedness and consequent death Noah and his family were saved “*by water*” (see 1 Pet. iii. 20, 21, and Collect in Baptismal Service). By the Deluge the wickedness of the old world was destroyed, and Noah and his family, saved from this wickedness, were established upon a new earth and given the chance of starting a new and better race of people. The means of their safety was the Ark. By Baptism we are placed in the Ark of Christ’s Church, wherein we can find those means of grace which keep us in safety from the evil of the world.

By the water of Baptism we are freed from sin and entered upon a life of righteousness. Here, then, is an Old Testament picture which teaches us about Baptism.

II. *The Passage of the Red Sea*.—Describe the bondage and oppression of the Israelites in Egypt—their deliverance—the exodus. Picture their danger when pursued by the Egyptians—shut in on one side by high mountains, on the other by the sea, and their pursuers behind. But the fiery, cloudy pillar comes between them and the Egyptians, giving light to the one and gloom and darkness to the other.

God is working for His people. A strong east wind acting with

the ebb tide lays bare the shallow neck of water joining the Bitter Lakes to the Red Sea, and the people pass over in safety. The Egyptians follow, but their heavy chariots sink in the soft sand and they go very slowly. Then a sudden change of wind brought the water back again. The Egyptians had no time for escape, and their heavily-armed warriors sank and were drowned in the sea.

Thus were the Israelites rescued from bondage and from the power of Egypt; they were separated from their old life; they entered upon a new life of freedom; they had taken the first great step on the road to Canaan.

How does this remind us of Baptism?

By Baptism we are set free from the bondage of sin; we leave the old life; we enter upon a new life; we set forward on our journey to the Heavenly Canaan. S. Paul says: "They were baptized unto Moses" (1 Cor. x. 2). They accepted Moses as their leader. So in our Baptism we accept Jesus Christ as our Saviour.

APPLICATION

These two stories bring out two important applications of Baptism:

1. Deliverance,
2. Responsibility.

They show us people delivered from great dangers and started upon a new course of life. Noah was responsible for beginning a new and better race of men. The Israelites were God's chosen people, and were responsible for setting an example to the rest of the world. While we thank God for the deliverance given to us in Baptism, we must not forget how as Christians we are responsible for leading a new and better life.

Blackboard:

TYPES OF BAPTISM

The Flood;
The Passage of the Red Sea.
Deliverance;
Responsibility.

Expression Work: What types of Baptism are mentioned in the first Collect in the Baptismal Service?

Lesson XXV. INSTANCES OF BAPTISM

Aim. *By collecting instances of Baptism to show the importance attached to it in the Apostolic Church.*

PREPARATION

Question on Lesson XXIII, and bring out the importance of Baptism for ourselves. Let us see what was the custom in the days of the Apostles, and how careful they were to have people baptized.

PRESENTATION

I. *S. Peter on the Day of Pentecost* (Acts ii.).—Picture the astonishment of the people when they heard the Apostles speaking with tongues. S. Peter addresses them to explain what has taken place. He tells them that this is the fulfilment of a prophecy uttered by the Prophet Joel. The sending of the Holy Spirit is due to Jesus Christ, whom they crucified, but whom God raised from the dead, and Who is truly the Christ. The people now understand the mistake they have made and ask what they shall do. S. Peter's answer is, "Repent and *be baptized* every one of you."

Here we see the importance S. Peter ascribed to Baptism.

II. *Philip and the Ethiopian* (Acts viii. 26-38).—From a crowd of people we turn to a single person. Philip the Deacon, after a mission in Samaria, is bidden to take a solitary journey into a deserted part of the country, but there is work for him to do. A certain Ethiopian nobleman is passing by in his chariot reading the Prophet Isaiah. He is not able to understand the meaning of the passage. Philip explains it to him, and preaches to him the Gospel of Jesus Christ. The nobleman asks for Baptism and Philip baptizes him. He would not have asked for it if Philip had not explained its importance. So again we see that Baptism was preached to each new convert.

III. *The Conversion of S. Paul* (Acts ix. 1-18).—Now we have an instance of a more important convert.

Describe the journey to Damascus—the vision—the effect upon Saul—the realisation of his great mistake. For three days he is quite stricken down, then visited by Ananias, receives his sight and is baptized. Baptism is as necessary in the case of a great saint as in anyone else.

IV. *The Philippian Jailor* (Acts xvi. 19-40).—S. Paul and Silas beaten and thrust into prison at Philippi—chained, and their

feet thrust into stocks. Still, notwithstanding their suffering, they prayed and sang praises to God in the night. Suddenly an earthquake : the prisoners' chains are loosed. They might have escaped, but did not. The jailer comes to them now with the question : "What must I do to be saved ?" Instruction is given him, and then he and all his household are baptized.

Here again see that even in such a situation and at such a time Baptism is regarded as essential.

V. *The Disciples at Ephesus* (Acts xix. 1-7).—Our last instance is of a different kind. S. Paul on one of his missionary journeys comes to Ephesus, and there finds certain men who professed to be Christians. But on further questioning he finds that not only had they not received the Holy Ghost, *i.e.* by the laying on of hands, but they had not even heard of the Holy Ghost at all.

But if they had been baptized as Christians they must have heard of the Holy Ghost. Why ? Refer to Lesson XXII, and question on the Baptismal formula. Then it comes out that these men were baptized by S. John the Baptist or by his disciples.

Was not this a good thing ? Yes, as a sign of repentance ; but it was not Christian Baptism. What is the difference ? Think what happened on the Day of Pentecost. There could be no Baptism of the Spirit until the Spirit had been given. Therefore S. Paul baptizes these men with Christian Baptism.

By this we see how careful the Apostles were not to be content with any but Christian Baptism.

APPLICATION

Recapitulate the instances, and ask what they show was thought of the importance of Baptism in the early Church. If we hear people speak of Baptism as of little importance, remember what the Bible teaches us about it.

Blackboard :

INSTANCES OF BAPTISM

1. People on the Day of Pentecost.
2. The Ethiopian Nobleman.
3. S. Paul.
4. The Philippian Jailer.
5. The Disciples at Ephesus.

Expression Work : Collect other instances of Baptism besides those mentioned in the lesson.

Lesson XXVI. THE REQUISITES OF BAPTISM

Aim. *To teach the necessity of Repentance and Faith as requisites of Baptism.*

PREPARATION

Relate the story of Simon Magus (Acts viii.). The preaching and miracles of Philip excited his astonishment, and so he came forward for Baptism—but why? Because he hoped to get the same power of working miracles. His motive was to gain power and money. There was no repentance, and therefore his Baptism did him no good. Thus we see that Baptism is only effectual when the person to be baptized has certain dispositions. What are these? What does the Catechism teach us about this?

PRESENTATION

I. *Repentance*.—Relate or question from the children the Parable of the Prodigal Son, especially bringing out the marks of true repentance (S. Luke xv.). Note that there was an entire *change of mind* (which is what repentance means). The prodigal had changed his mind about his manner of life; he meant to renounce his old life and to enter upon one quite different. “Make me as one of thy hired servants.”

This change of mind involved three things, viz.:

(a) *Sorrow for the Past*.—He saw now the error of his past life; he grieved over his mistaken doings.

(b) *Confession of his Sin*.—He was ready to acknowledge that he had done wrong—“I will arise and go to my father, and will say unto him, ‘Father, I have sinned against Heaven and before thee.’”

(c) *Amendment*.—He wished to lead a different and better life. He would undertake menial work, but it should be honest work—“Make me as one of thy hired servants.”

From this story we may learn what true repentance is. There must be a complete change of mind, a firm intention to break with all that is wrong.

To have this change of mind we must be sorry for our past sins; we must confess that we have done wrong; we must resolve by God’s help to do better.

This repentance is one of the things necessary for Baptism to be effective—"Repentance whereby we forsake sin."

II. *Faith*.—Relate the story of the raising of Jairus' daughter (S. Mark v.), emphasizing the faith of Jairus. Note his faith when he first comes to Jesus. His little daughter is at the point of death, but he is quite sure that if Jesus will come and lay His hand upon her she will be healed. See how his faith was tried when Jesus was delayed by the woman who touched the hem of His garment that she might be healed. Again a further trial when he was met by messengers saying that his daughter was dead. Notice our Lord's words: "Be not afraid, only believe." Jairus did believe, and the result was that his daughter was restored to life.

From this story we may learn what faith is, viz. a sure trust that God will keep His promises and do all that He says He will do.

What does the Catechism say about our faith at Baptism? We must believe the promises which God makes to us in this Sacrament? What are these promises. [Refer to lesson on "Inward and Spiritual Grace of Baptism."] Very wonderful are these great things that God will do for us.

Sometimes we hear people say, How can the sprinkling of a little water do this? They forget that God works through means, *e.g.* brazen serpent, apostolic laying on of hands, &c. God will keep His promises if we believe that He will do so—hence necessity of *faith*. Remember that our Lord could do no mighty work at Nazareth because of the unbelief of the people (S. Mark vi. 5). There must be faith on our part before God will perform His part.

Do not let us forget *both* these requisites. No use repentance without faith, *e.g.* Judas Iscariot; no use faith without repentance, *e.g.* Simon Magus.

Blackboard:

THE REQUISITES FOR HOLY BAPTISM ARE

1. Repentance—Forsake sin.
2. Faith— Believe the promises.

Expression Work: Find examples of
 (a) Repentance,
 (b) Faith.

Lesson XXVII. INFANT BAPTISM

Aim. *To teach the reasons for Infant Baptism.*

PREPARATION

Refer to previous lesson, and question on the requisites for Baptism. Lead on to the next question in the Catechism: "Why then . . . perform *them*?" What does "them" refer to? Repentance and Faith. "They promise *them both*." What do the words "them both" refer to? Repentance and Faith. What do you mean by "sureties"? Godparents.

The godparents promise on behalf of the infants that they will exercise repentance and faith, and when the children are old enough to understand they are expected to keep this promise for themselves. To-day we will learn why infants are baptized.

PRESENTATION

I. *Jesus Christ and the Children*.—Relate the story of little children being brought to our Lord for His blessing (S. Mark x.). Jesus Christ in a house, resting. Mothers bring their little children for Him to bless them. The disciples would send them away—not disturb Jesus and take up His time for little infants—but Jesus was much displeased. What did He say? See S. Mark x. 14. What did He do? See S. Mark x. 16. From this we learn two things:

(1) That our Lord wishes infants to be brought to Him.

(2) That He does not consider them too young to receive a spiritual blessing. Acting on this, it has been the practice of the Church from earliest times to bring infants to our Lord in the Sacrament of Holy Baptism. [See Gospel and Exhortation in Baptismal Service.]

II. *Objections to Infant Baptism*.—(a) *The Baptism of our Lord as an Adult*.—Some people who are not members of our Church do not believe in Infant Baptism. It is well to hear their objections that we may know what to reply.

They say that our Lord was not baptized until He was a man, and therefore we should follow His example.

But there was no Christian Baptism until our Lord ordained it, and it was not used till after the Day of Pentecost.

Our Lord, like other Jewish boys, was brought into covenant with God at the age of eight days by the rite of Circumcision. Is it likely that God would allow Jewish boys to be brought into covenant with Him when infants, and wish Christian boys to wait till they were grown up?

(b) *Baptism no Security for a good Life.*—Sometimes people say that baptized children turn out badly and some who have not been baptized lead good lives.

It would be indeed a great mistake to think that Baptism ensures a good life afterwards or that there was nothing more for a baptized person to do.

It is not always the runner who makes a good start in a race who comes in first; he must run well to the end. Still a good start is an advantage. Baptism is a good start in the Christian race. It gives us great helps, but it rests with us to use these helps, and if we despise them we shall not win the prize.

Refer to the allegory of the True Vine (S. John xv.). By Baptism we are grafted into Christ, become a branch of the True Vine. As the sap flows from the trunk to the branch, so grace comes from Jesus Christ. But suppose there is a knot in the branch which prevents the sap flowing past a certain point, then the branch beyond that point will wither and die. So the infant as he grows older may by sin put an obstacle between Christ and himself, and thus prevent the flow of grace to his soul. This is not the fault of the Sacrament, but the fault of the person.

(c) *Pouring Water and saying Words over a Child can do no good.*—But to say this is to hide the fact that the Water and Words were commanded by our Lord to be used, and, as we have seen in former lessons, are the outward sign which will communicate the inward grace.

The incident of our Lord blessing the little infants shows that none are too young to receive a spiritual blessing.

Blackboard :

INFANT BAPTISM

As Infants were brought to Christ for His blessing,
So infants are brought to Him in Holy Baptism.

Expression Work : Draw a Font, and find an appropriate text to put round it for infants.

Lesson XXVIII. CHRIST'S FAITHFUL SOLDIER AND SERVANT

Aim. *To teach that by Baptism we are pledged to be Christ's faithful soldier and servant unto our life's end.*

PREPARATION

Refer to Baptismal Service. At the Baptism what is done to the child besides the use of Water and the Word? The sign of the Cross. What is the meaning of this sign? It is to remind us that we are followers of the Lord Jesus, Who said: "If any man will come after Me, let him deny himself, and take up his cross, and follow Me" (S. Matt. xvi. 24). We must be ready to follow Jesus Christ in everything, even if necessary to death. The Cross is the badge of the Christian, showing in what army and under which Leader he fights.

PRESENTATION

I. *Christ's Faithful Soldier.*—The story of David and Goliath (1 Sam. xvii.). Bring out these points:

David fights in the name of the Lord:

Goliath fights in the name of heathen gods.

David is a youth: Goliath a giant.

David is unarmed: Goliath well armed.

David trusts in the Lord: Goliath in his own strength, skill, and weapons.

So this old story pictures to us the fight that is always going on between the forces of good and evil. The forces of evil are apparently much stronger than the forces of good. The strength, cunning, and weapons of the Evil One are more than a match for us, but if only we trust entirely in God the victory will be ours. At our Baptism we were enrolled in the army of Christ, of which He is the Head, and we must do our duty as soldiers in that army.

What are the qualities of a good soldier?

(a) *Loyalty.*—When we yield to the temptations of the Evil One we are disloyal. The story of Simon Peter's denial is an example of this.

At our Baptism we promised to "renounce the devil and all his works," *i.e.* to be loyal to Jesus Christ and to have nothing to do with the opposite camp, not listen to what they say or parley with them at all. This is to be what S. Paul calls "a good soldier of Jesus Christ" (2 Tim. ii. 3).

(b) *Courage*.—A soldier must be brave—"Fight the good fight." It needs courage to stand up for what is right, not to mind what others say, to do what is unpopular, &c. Ask for examples of moral courage—Daniel, John the Baptist, &c.

(c) *Self-denial*.—Service in war is a hard service. A soldier must not expect an easy life; he must learn to "endure hardness." The Christian soldier will have to deny himself many things which may be pleasant but which might lead him into temptation.

He will learn by His Lord's example that there is more happiness in denying himself and helping others than in gratifying his own pleasures—"It is more blessed to give than to receive."

II. *Christ's Faithful Servant*.—We have not only to fight for Christ, but also to serve Him. A "Servant of Christ" means one who has some special work to do for Him. S. Paul always calls himself by this title (see Rom. i. 1, &c.). What was S. Paul's special work? To spread the Gospel through the world. This is the special work of every Christian. Show how he may do this:

- (a) By helping missionary work;
- (b) By helping the work where he lives;
- (c) By his own life and example.

[Draw out these three points.]

A servant should be:

(a) *Obedient*.—We cannot be good servants of Jesus Christ unless we obey His teaching and live as He wishes us to live.

(b) *Diligent*.—Relate the Parable of the Pounds and the Unfaithful Servant. Life is not given us to be wasted in nothing but pleasure, but to be spent in diligent service.

Thus may we be faithful soldiers and servants of Jesus Christ unto our life's end.

Blackboard:

The Sign of the Cross marks us as:
Christ's faithful soldiers,
Christ's faithful servants.

A soldier must be:
Loyal. Brave. Hardy.

A servant must be:
Obedient. Diligent.

Expression Work: How was S. Paul a good soldier and a good servant of Jesus Christ?

Lesson XXIX. THE HOLY CATHOLIC CHURCH

Aim. *To teach the four "Notes" of the Church.*

PREPARATION

Refer to the reception of the child into the Church at Baptism: "We receive this child into the congregation of Christ's flock." "Seeing now that this child is regenerate and grafted into the body of Christ's Church." Let us learn something of this Church into which we are admitted and to which it is our privilege to belong. [Refer to and question on the lesson on "Thy Kingdom come," and so lead up to a fuller knowledge of the Church.]

PRESENTATION

We find in the Apostles' and Nicene Creed four adjectives applied to the Creed which constitute what are called the "Notes" of the Church.

I. *Unity*.—Relate the Parable of the Wheat and the Tares. Show that the Evil One has always tried to sow discord and disunion in the Church. We find schism and heresy showing themselves in very early days, *e.g.* in the Church of Corinth, where S. Paul rebukes the Corinthians for their divisions (1 Cor. i. 10-13). Again S. Paul in his Epistle to the Ephesians lays down the great important truths on which the members of the Church must be united (Eph. iv. 3-6).

(a) *One Lord*.—The Head of the Church, to whom we its members are united at our Baptism; to whom we are loyal subjects, and of whom we can say "My Lord and my God."

(b) *One Faith*.—Belief in the great truths of Christianity, as taught and held from the beginning, found in the Creed.

(c) *One Baptism*.—The Sacrament by which we are admitted into the Church and united to the Lord.

(d) *One God and Father of us all*.—The great All-Father Who loves us and has given His Son for us.

We need not agree upon all points, customs, &c., but we must hold to these great truths or we break the unity of the Church.

II. *Holiness*.—The Church is Holy, *i.e.* its members ought to be holy—"called to be saints"—and it provides the means of grace for making them holy. Very sad that some members do

not strive after holiness. Among the Apostles there was a Judas. Our Lord has warned us of this in the Parable of the Wheat and the Tares. The idea of the Church is a set of baptized people who will try to follow the Lord Jesus and take His life as an example, using all the means of grace which the Church gives them to help them to do this.

III. *Catholicity*.—Before our Lord came the knowledge of the true God was confined practically to one nation, the Jews. But the Christian religion is for the whole world: "Go ye into all the world and preach the Gospel to every creature" (S. Mark xvi. 15). [Refer to Parable of the Mustard Seed.] Therefore the Church is called "Catholic" or "Universal." Also it is Catholic because it teaches the whole truth, not merely a part of it, as some other bodies of people have done and are doing.

IV. *Apostolicity*.—Lastly, the Church is Apostolic. It is built upon the foundation of the Apostles. It was to them that our Lord entrusted the work of founding it and building it up. For this He sent to them His Holy Spirit. [Relate the story of the Day of Pentecost, showing how as soon as the Holy Spirit came the work of starting the Church began and has gone on ever since.] They ordained ministers to succeed to them in due course, and thus the ministry comes to us vested with due and lawful authority, and is by succession Apostolic.

APPLICATION

These "Notes" are all to be found in our own Church. While we think of other Christian bodies with charity and respect for their good works, let us be loyal members of the ancient branch of the Catholic Church which we have in our country.

Blackboard :

The Notes of the Church of Christ are :

- (1) Unity.
- (2) Holiness.
- (3) Catholicity.
- (4) Apostolicity.

Expression Work : What do you gather from the hymn, "The Church's one Foundation," as to the character of the Church ?

Lesson XXX. THE WORK OF THE APOSTLES

Aim. *To show how the Apostles began the work entrusted to them by our Lord.*

PREPARATION

Describe our Lord's last conversation with the Apostles before His Ascension (Acts i. 4-8). Solemnity of the parting; last injunctions, to be His witnesses in all parts of the world, to wait for the coming of the Holy Spirit, and then to go forth and do the work of spreading the Gospel of Christ and extending His Kingdom. Refer to the coming of the Holy Ghost on the Day of Pentecost, the preaching of S. Peter, the first converts, &c.

Let us see how the Apostles dealt with the first members of the Church.

PRESENTATION

On the Day of Pentecost many were admitted into the Church by Baptism. What can we learn about them afterwards? See Acts ii. 42. They continued steadfastly in four things.

1. *The Apostles' Doctrine.*—They no longer looked to the Scribes and Pharisees for teaching but to the Apostles. What would the Apostles teach them? Surely all about our Lord Jesus Christ, Who He really was, not merely a man, a prophet, a teacher, but the Son of God, Who for our sakes became man; of His life, our great example; of His death, the sacrifice for our sins; of His Resurrection, winning for us eternal life; of His Ascension, gone before to prepare a place for us; of His sending the Holy Spirit, which they had witnessed for themselves; of His Church, that great world-wide society which was to leaven mankind, and of which they were members. Where should we find these truths? In the Creeds. We may feel sure that the Apostles put their teaching in some kind of a Creed, though not so full as those we have now, which was used for converts to make their profession of faith at Baptism, and remembered and used afterwards as the expression of their belief in the truths of the Christian religion.

2. *The Apostles' Fellowship.*—The converts formed a little society of their own. In this society or fellowship they continued steadfastly. They did not wander about from one set of people to the other, but remained faithful to the Church. Before the numbers became too large they shared everything in common

and lived as one large family. They were to each other "brethren," to other people "saints," *i.e.* men set apart for God's service. Thus the converts were taught that though *in* the world they were not *of* the world, but belonged to a visible body of believers, forming a society which, beginning at Jerusalem, was to spread far and wide, carrying with it doctrines which would regenerate mankind.

3. *The Breaking of the Bread.*—The name given to what we now call the Holy Communion. The Sacrament by which our souls are strengthened and refreshed. It is also the means by which fellowship in the Church is promoted, as it is the Sacrament of Unity. We all eat of the same bread, all drink of the same cup. In this Sacrament the early converts continued steadfastly. It was not an occasional but a regular partaking.

4. *The Prayers.*—Lastly, they continued steadfastly in the Prayers, that is, some form of prayer used in their public worship. The Holy Communion could hardly be used without some form of service.

Now as we put these four things together we see how the Apostles dealt with their early converts.

After Baptism they were instructed more fully in the great truths of the Christian religion; they were encouraged to realise the fellowship of Christians; they regularly received the Holy Communion, and frequently worshipped together.

APPLICATION

These marks of the early Church are no less important for us now. We want

The Word of God.
The love for the brethren.
The Sacraments.
Worship.

[Apply each of these in detail.]

Blackboard :

The Apostles taught their converts :

- (1) The doctrines of Christianity.
- (2) The fellowship of Christians.
- (3) Holy Communion.
- (4) Divine Worship.

Expression Work : Show the importance attached by the first Christians to the Sacraments.

Lesson XXXI. CONFIRMATION

Aim. *To show the reasons for Confirmation.*

PREPARATION

Recapitulate and question on the lesson on "Christ's faithful soldier and servant." Bring out the difficulties of the battle we have to fight. Show the need of *strength*. A special rite has been ordained to confirm or strengthen us. Let us see some of the reasons why we should avail ourselves of this rite of Confirmation.

PRESENTATION

I. *Confirmation is Scriptural.*—There are several places in the New Testament which refer to Confirmation, though not under that name. We will take the first instance mentioned in the Acts of the Apostles, chap. viii.

Tell the story of Philip's mission to Samaria. Many believed his message and were baptized. When the news of this reached Jerusalem two of the Apostles, S. Peter and S. John, went to Samaria and laid their hands upon the baptized with prayer, and they received the Holy Ghost (verses 14-17). This is what our Bishops do now. By prayer and laying on of hands the Holy Spirit is given to the baptized, and they are confirmed or strengthened.

The teacher may also refer to the instance of S. Paul at Ephesus (Acts xix. 1-7). It is also mentioned in Heb. vi. 2. Laying on of hands was the usual name for the rite in Apostolic days, a title still retained in our Prayer Book, though Confirmation is more commonly used. [See title of Confirmation Service.]

II. *Confirmation is ordered by the Church.*—See the last Exhortation in the Baptismal Service. When an infant is baptized the Church does not leave him without care. He is to be instructed and then brought to the Bishop to be confirmed. This is an order of the Church which loyal church people will obey.

In some countries infants are confirmed, but our Church has thought well to lay down the rule that children should know the Creed, the Lord's Prayer, and the Ten Commandments and the

explanations of them in the Catechism, so that they may be old enough to understand the meaning of Confirmation.

III. *Confirmation is of great help to the Person.*—We are sure that any rite practised by the Apostles and ordered by our Church must be of great use and help to us. But in addition to this we understand that in Confirmation we are to receive—if we come in the proper spirit—the great gift of the Holy Ghost, the Comforter, the Strengtheners.

The work of the Holy Spirit is manifold. In Holy Baptism He came to give us the new birth, to make us God's children. In Confirmation He comes to give us strength. So the Bishop prays, "Strengthen them, we beseech thee, O Lord, with the Holy Ghost, the Comforter."

This gift of strength is the very gift we need when we are going forth to the battle of life. There are many stories in the Bible which show us this. Relate the story of Nebuchadnezzar's golden image. What was the choice the three Hebrew youths had? To bow down to an idol or to be cast into a fiery furnace. It was a sore trial; only God could give them the strength to stand firm. [Refer also to stories of martyrs and to those who had to display moral courage.]

So with us. We shall often find it hard to stand firm, to do what is right, not to be afraid of what others will say of us, &c. Thus we value this great gift which comes to us in Confirmation. Let us not be led away by the way in which some people despise and mock at it. We cannot afford to lose any of the helps God gives us. Look forward to the time of your Confirmation.

Blackboard :

CONFIRMATION

- (1) Confirmation is Scriptural.
- (2) Confirmation is Apostolic.
- (3) Confirmation is ordered by the Church.
- (4) Confirmation gives us the Holy Spirit to *strengthen* us.

Expression Work : Relate the story of the First Confirmation. What was the rite then called?

Lesson XXXII. THE CONFIRMATION SERVICE

Aim. To teach the meaning of the most important points in the Confirmation Service.

PREPARATION

Question on the last lesson. We have seen what is the central idea of Confirmation; we are to learn to-day how this is carried out in the Confirmation Service.

PRESENTATION

I. *Renewal of the Baptismal Vows.*—The Confirmation proper is preceded by a renewal of the Baptismal vows by those about to be confirmed. Show what a suitable preparation this forms. We want strength to keep our Baptismal vows. It would be a mockery to come to Confirmation unless we intended to do our best to carry out what had been promised on our behalf. This is explained in the Preface with which the service begins. [Read Preface.]

Refer to Baptismal vows and question upon them. Why did our godparents make these vows on our behalf? Now the candidates are come to *years of discretion*—no fixed age, but people who are able to understand intelligently what is meant by these vows.

They will confirm and satisfy these vows, *i.e.* make them sure and strengthen them, and this they will do openly and publicly as those who are not ashamed of their Christian calling. The teacher will dwell upon the serious and solemn act of the renewal of the vows. He can illustrate it from Joshua's farewell to the Israelites (Joshua xxiv.).

Joshua, the old man, assembling the heads of the nation to Shechem for a farewell address: he reviews the history of the nation, recalls all that God has done for them, and then puts the solemn decision before them: "Choose you this day whom ye will serve." "And the people said . . . we will serve the Lord." Even so does the Bishop put this solemn question to the candidates [read question], and the candidates answer "I do."

II. *The Confirmation.*—After this solemn preparation the Bishop proceeds to pray for the candidates. He refers to the first gift of the Holy Spirit which they received at their Baptism, and then goes on to pray for the further gift of that same Spirit to strengthen them and enable them to keep their vows: "Strengthen them," &c.

Notice the different gifts which the Holy Spirit brings to those who receive Him :

Wisdom.	Knowledge.
Understanding.	True Godliness.
Counsel (Prudence)	Holy Fear (Reverence).
Ghostly (Spiritual) Strength.	

These are gifts which will help us in our fight against the Evil One and all our spiritual enemies. We must not think that we have them fully all at once, but we have the Holy Spirit, and if we are guided by Him we shall gradually grow in these things, as the prayer says, "daily increase in them." Are we not wise to seek for these gifts? Relate the story of Solomon (1 Kings iii.). God asks him what He shall give him. He chooses wisdom, and his choice was good. Let us do the same, and gladly and thankfully ask for such gifts as these.

After this prayer the Bishop lays his hands upon each candidate with a beautiful prayer. [Read prayer.] This is the outward sign, by which is conveyed to all who come rightly the grace of the Holy Spirit.

III. *The Conclusion of the Service.*—The first prayer which the newly confirmed say all together is naturally and rightly the Lord's Prayer. Then the Bishop prays again for what in one word we may call *perseverance*.

The teacher should dwell upon the importance of this; so many run well for a time and then fall away. Illustrate by S. Paul's picture of the race. No one wins a race who does not keep on till the end—"So run that ye may obtain." Also refer to the Parable of the Sower: the seed sown on stony ground springs up at once, but has *no depth* and soon perishes.

The service concludes with the Blessing. [A good opportunity for mentioning guilds or other parochial organisations for helping young people.]

Blackboard :

THE CONFIRMATION SERVICE
 Renewal of the Baptismal Vows.
 Prayer and laying on of hands (outward).
 Gift of the Holy Spirit (inward).
 Perseverance.

Expression Work : Write out the seven Gifts of the Holy Spirit with their meanings.

Lesson XXXIII. THE CHRISTIAN PASSOVER

Aim. To show how for Christians the Holy Communion has taken the place of the Jewish Passover.

PREPARATION

Briefly recapitulate the bondage of the Israelites in Egypt and their cruel oppression, the coming of Moses as their deliverer, the plagues, the great deliverance, the night to be much remembered, and so lead up to the institution of the Passover.

PRESENTATION

I. *The Jewish Passover* (Exod. xii.).—Let us see how and why this feast was kept. Picture an Israelite family gathered together : the lamb slain, the blood sprinkled on the door-posts. The family dressed for their journey : the girded robes, shoes on feet, staff in hand. The meal eaten : lamb, herb, unleavened bread. While there is wailing and grief in all other houses, the houses marked with the blood are safe. Then the journey, the deliverance.

In after times this feast was kept to remind them (1) of their safety ; (2) of their deliverance ; (3) of their consecration to God as His people.

II. *The Christian Passover*.—Describe the scene of our Lord and His Apostles gathered together in the Upper Chamber to eat the Passover (S. Mark xiv. 22-25).

Since it was first instituted the Passover had been observed by the Jews for the reasons just given. All the time it was pointing forward to the time when a greater deliverance should come and a better sacrifice be offered, to set God's people free from the bondage of sin and from everlasting death. Now the time was come : " Christ, our Passover, is sacrificed for us." There was no more need for the Jewish Passover, but as that reminded the Jews of their deliverance, so another feast was ordained, which Christians should keep in memory of their deliverance wrought by Jesus Christ. Thus the Jewish Passover passes into the Christian Sacrament, and Christians feed upon the Body and Blood of Jesus

Christ, and thankfully commemorate the sacrifice of His death upon the Cross and the benefits they receive thereby.

III. *Comparison between the Passover and the Holy Communion.*—We have seen how for us Christians the Holy Communion takes the place of the Passover. Let us see how they resemble each other.

(a) The Passover gave food and strength for the journey. The Holy Communion gives heavenly food and strength to our souls for our journey through this life.

(b) The Blood of the Lamb brought safety to the Israelites when sprinkled on their houses. The Blood of Jesus Christ sprinkled on our souls washes away our sins and gives us everlasting life.

(c) The Passover Lamb commemorated the deliverance from the bondage of Egypt. The Holy Communion commemorates our deliverance from the bondage of sin by the sacrifice of Jesus Christ upon the Cross.

(d) No uncircumcised Jew might eat of the Passover. No unbaptized Christian may receive the Holy Communion.

(e) The Passover was kept till the death of Jesus Christ. The Holy Communion will be celebrated “until He comes again.”

APPLICATION

In our next lessons we shall learn more about this Sacrament. To-day the thought is “Deliverance.” How thankful we should be! “Christ our Passover is sacrificed for us: therefore let us keep the feast.”

Blackboard:

The Passover commemorated deliverance from bondage,

The Passover commemorated safety from death.

The Holy Communion commemorates deliverance from sin,

The Holy Communion commemorates safety from spiritual death.

The Passover gave food for the body.

The Holy Communion gives food for the soul.

Expression Work: Show that the Christian has a greater privilege in the Holy Communion than the Jew had in the Passover.

Lesson XXXIV. THE LORD'S SUPPER (THE INSTITUTION)

Aim. To teach the manner in which the Holy Sacrament was instituted.

PREPARATION

Recapitulate the last lesson. We have learned how the Holy Communion replaced the Jewish Passover. To-day we want to picture the scene and learn all we can about this very solemn event.

PRESENTATION

I. *The Preparation for the Feast.*—Where was it to be held? Two disciples told to follow a man bearing a pitcher of water [*N.B.*—water usually carried by women] to ask for the guest-chamber of his house (S. Mark xiv. 14). [*N.B.*—The guest-chamber was on the ground floor and common to many people—no privacy.] The master of the house, however, gave them the large upper room [the room kept for state occasions], where they would be alone and quiet. Others would get the materials for the Feast—lamb, unleavened cakes, wine, water, &c. In the evening Jesus and the other Apostles came. Mark our Lord's words: "With desire have I desired to eat this Passover with you" (S. Luke xxii. 15). He knew that the time was come for the type of the Passover to cease and the sacrifice of Himself, the true Lamb of God, to take its place.

II. *The Passover Feast.*—Describe the Passover. [It is not possible to enter into details here. The teacher is advised to get these from one of the *Lives of our Lord*—Farrar, Edersheim, or Geikie.] The Feast proceeds—prayers, washing of hands, calling to remembrance of God's mercies, eating of the lamb, cups of wine and water. As this is going on the Lord instituted the Feast which was to take the place of the Passover, and the Jewish Feast passes into the Christian Sacrament.

III. *The Holy Communion.*—What did our Lord do? Taking one of the cakes of unleavened bread, He gave thanks, brake it, and said: "This is My Body, which is given for you." Then taking the cup and blessing it, He said: "This is My Blood of the New

Testament, which is shed for you and for many for the remission of sins." Then each in turn eats of the bread and drinks of the cup.

Notice the word "Testament," or Covenant. The old Covenant between God and His people was to pass away and a new Covenant to take its place. The Body and Blood of Christ are the means whereby we receive the blessings of the new Covenant, and if we receive them with the right spirit we obtain remission of our sins and all other benefits of His Passion.

IV. *The Titles of the Sacrament.*—Thus was instituted this Holy Sacrament. It is known by different names, four of which are mentioned in the New Testament :

(a) *The Breaking of Bread* (Acts ii. 42).—In allusion to the solemn act of our Lord in breaking the bread before blessing it.

(b) *The Holy Communion* (1 Cor. x. 16).—"The cup of blessing which we bless, is it not the *communion* of the Blood of Christ? The bread which we break, is it not the *communion* of the Body of Christ?" Through this Sacrament we are brought into union with our Lord. We dwell in Him and He in us.

(c) *The Lord's Supper* (1 Cor. xi. 20).—A title which recalls the time of the Institution. In early days Christians partook of a simple meal together, as a mark of unity and in remembrance of the last Supper of our Lord and His Apostles, and then received the Holy Sacrament. This title seems to cover both the meal and the Sacrament.

(d) *The Eucharist* (1 Cor. xiv. 16).—A Greek word meaning "Thanksgiving." In our Bible it is translated "Giving of thanks." The Holy Communion is our "sacrifice of praise and thanksgiving."

Blackboard: The Holy Communion instituted by our Lord at The Last Supper.

NAMES

The Breaking of Bread ;
The Holy Communion ;
The Lord's Supper ;
The Eucharist.

Expression Work: Write out the four Scriptural titles for the Holy Sacrament with their meanings.

Lesson XXXV. WHY WAS THE SACRAMENT OF THE LORD'S SUPPER ORDAINED ?

Aim. To explain the meaning of the answer to this question in the Church Catechism.

PREPARATION

Recapitulate the previous lesson. We have learned *how* the Sacrament of the Lord's Supper was ordained ; we have now to learn why it was ordained. Repeat the answer to this question in the Catechism.

PRESENTATION

I. *The Sacrifice of the Death of Christ.*—The death of Jesus Christ was a sacrifice offered for all mankind. [Give instances of people who have given their lives for others or for their country. They gave themselves a sacrifice for some, but Jesus Christ gave Himself for all.] Tell the story of the Jewish High Priest on the Day of Atonement—his entrance into the Holy of Holies, his sprinkling of the blood, his atonement for the people.

This was a picture or type of what our Lord has done for us. He has passed into the very presence of God, there to present Himself for us, and so to make atonement for the sins of the whole world.

II. *The Continual Remembrance.*—Of this sacrifice of the death of Christ, the Holy Communion is the continual remembrance—continual, not occasional. Our Lord's command was : " Do this in remembrance of Me." From that time the Church has obeyed this command, and " the continual remembrance " has been made. This remembrance is twofold :

(a) It reminds us of the death of Christ. We do well always to keep His death in remembrance, for through that sacrifice alone can we have the forgiveness of our sins. [What special day is set apart for this purpose ?] The Holy Communion is a specially solemn way of bringing the death of Christ to our remembrance. The broken bread and the poured out wine speak to us of His Body and His Blood.

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(b) By it we plead before God the death of His Son. In the Holy Communion we plead the death of Christ, and ask for forgiveness of sins and other benefits. We call to mind the one great Sacrifice of the Cross, and bring it before God as the reason why we may hope and pray.

“We here present, we here spread forth to Thee,
That only offering perfect in Thine eyes,
The One, True, Pure, Immortal Sacrifice.”

III. *The Blessings which we receive thereby.*—What are the benefits which we receive from the sacrifice of the death of Christ?

(a) *The Forgiveness of our Sins.*—By His death on the Cross our Lord offered a sacrifice for sins which was sufficient. For His sake, and because He bore our sins, God will forgive all who truly repent and unfeignedly believe in the gospel of Forgiveness. Tell the story of the penitent thief, and show how repentance and faith were displayed by him. “We indeed justly; for we receive the due reward of our deeds. . . . Lord, remember me.”

(b) *The Knowledge of the Love of God for Man.*—“God so loved the world, that He gave His only begotten Son.” The more we think of all that our Lord went through for our sakes, and especially His death on the Cross, the more we understand how great is the love of God for man, “Who spared not His own Son.”

(c) *Access to God.*—Tell how at our Lord’s death the veil of the Temple was rent from the top to the bottom. That veil shut off the Holy of Holies. Show that by the death of Christ the barrier between God and man was broken down, and man could draw near to God “by a new and living way” (Heb. x. 20).

Blackboard: The Holy Communion was ordained for the continual remembrance (a) before God, (b) before man, of the Sacrifice of the death of Christ, and of the benefits of (a) pardon, (b) knowledge of God’s love, (c) access to God, which we receive thereby.

Expression Work: Write out with short explanations the answer to the question, “Why was the Sacrament of the Lord’s Supper ordained?”

Lesson XXXVI. THE OUTWARD AND INWARD PARTS OF THE LORD'S SUPPER

Aim. *To explain the answers to the questions, "What is the outward part or sign of the Lord's Supper?" and "What is the inward part or thing signified?"*

PREPARATION

Put these two questions to the class, and see that the answers are known accurately. Question on the nature of a Sacrament (see Lesson XXI) and the necessity of the two parts.

PRESENTATION

I. *The Outward Part.*—Refer again to the Institution of the Sacrament. Show that our Lord took Bread and Wine, to give to His Apostles, as the outward sign of the Sacrament. Bread and Wine, therefore, are the outward parts which the Lord has commanded to be received, and nothing else must be used.

II. *The Inward Part.*—What did our Lord say when He gave the Bread and Wine to His Apostles? "This is My Body." "This is My Blood." By this we know what is the inward part in this Sacrament, viz. the Body and Blood of Christ. It is not possible for anyone to understand how the Bread and Wine convey to us the Body and Blood of Christ. It is one of the mysteries which we believe, as taught by our Lord, but which we cannot explain. We can, however, be careful to guard against two mistakes, by recollecting that a Sacrament is not a Sacrament unless it retains both its parts.

(a) Some have taught that the Bread and Wine cease to be Bread and Wine and are changed into the Body and Blood of Christ. This is to take away the outward part of the Sacrament.

(b) Others have taught that the Bread and Wine are just the same after Consecration as before, and are employed only to remind us of the Body and Blood of Christ, and themselves convey no gift. We have to remember that both parts of the Sacrament are retained, and that while the outward part, Bread and Wine, remain Bread and Wine, they convey to us the inward part, the Body and Blood of Christ. This is

taught to us very plainly by S. Paul (1 Cor. x. 16): "The cup of blessing which we bless, is it not the communion (the participation in) of the Blood of Christ? The bread which we break, is it not the communion of the Body of Christ?" So also in the Consecration Prayer of our Communion Service we pray: "Grant that we receiving these Thy creatures of bread and wine, according to Thy Son our Saviour Jesus Christ's holy institution, in remembrance of His death and passion, may be partakers of His most blessed Body and Blood."

III. *These Holy Mysteries*.—We must not leave this very solemn subject without reminding ourselves once more that this is a mystery which we cannot understand. Our Church speaks of those "who have duly received these holy mysteries." We are, therefore, taught that this is a mystery, and we need not be ashamed to say we do not understand it. [Refer to other mysteries, e.g. the Holy Trinity, and show that there must be things in our religion which no one can understand.] A wise writer said (R. Hooker): "What these elements are in themselves it skilleth not. It is enough that unto me that take them they are the Body and Blood of Christ. His promise in witness hereof sufficeth. His word He knoweth which way to accomplish. Why should any cogitation possess the mind of a faithful communicant; but, O my God, Thou art true; O my soul, thou art happy."

The following has been attributed to Queen Elizabeth:

"Christ was the Word that spake it,
He took the Bread and brake it.
And what that word did make it
That I believe and take it."

Blackboard:

THE HOLY COMMUNION

Outward Part: Bread and Wine;

Inward part: The Body and Blood of Christ.

A Mystery but taught by our Lord Himself:

"This is my Body. This is my Blood."

Expression Work: Learn the lines written by Queen Elizabeth.

Lesson XXXVII. THE BENEFITS OF THE LORD'S SUPPER

Aim. *To explain the meaning of the answer to the question,
"What are the benefits whereof we are partakers thereby?"*

PREPARATION

Relate the story of the Feeding of the Five Thousand (S. John vi.). Trace its effect—great popularity of our Lord, wanted to make Him a King (verse 15). On the next day crowded to Capernaum—wished to see and hear Him again. Here was the opportunity to speak of higher things. So He taught them, not to think only of food for the body but of food for the soul. This teaching of our Lord will help us to understand the answer to our question.

PRESENTATION

I. *The Bread of Life.*—Our Lord reminds them of the manna sent by God to feed their forefathers in the wilderness; but this was food for the body. Now God is giving them bread from Heaven for the soul. This bread was none other than Jesus Himself—"I am the Bread of Life" (verse 35). They do not understand this, but Jesus repeats it again and even more clearly: "The bread that I will give is My flesh, which I will give for the life of the world." Again they could not believe this. "How can this man give us His flesh to eat?" (verse 52). But Jesus speaks still more strongly. Except they had this food for their souls their souls would die, just as without ordinary food their bodies would die. "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you" (verse 53).

II. *How may we feed on the Bread of Life?*—This should be much clearer to us than to the Jews, for we have learned how our Lord has instituted this Holy Sacrament as the great means by which His people may eat His Flesh and drink His Blood. As we saw in

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our last lesson, the faithful reception of the outward form of Bread and Wine conveys to us the Body and Blood of Christ. The life which was conveyed to us at our Baptism must be nourished and fed or it will die. Our bodies can only be kept alive by food, and the same is true of our souls. We depend upon our Lord for the support of our spiritual life, and it is only by coming to Him that we get the food by which our souls can live.

III. *The Effects of the Bread of Life.*—Refer again to the miracle of the Feeding of the Five Thousand. Picture the hunger and fatigue of the people. The disciples saw it and begged that they might be sent away, but Jesus had compassion on them. Describe the feeding of the multitude—no stint. They did eat and were filled. Contrast the difference between the people before and after the meal. Faint and weary before : strengthened and refreshed afterwards. Apply this to the Holy Communion. Sunday after Sunday people come, weary and worn out with the conflict with sin, faint with resisting the assaults of the Evil One, tired and dispirited with the battle of life. Then the Feast is spread : their souls are filled with the Bread of Life. They depart “strengthened and refreshed.” (Cf. question and answer in Catechism.)

APPLICATION

The soul requires food as well as the body. If not yet confirmed and communicants, do not neglect means of grace. Look forward to regular and frequent Communion in the future.

Blackboard : The Benefits of Holy Communion—

The strengthening and refreshing of our souls by the Bread of Life.

“ Lord, evermore give us this Bread.”

Expression Work : What spiritual lesson may we learn from the miracle of the Feeding of the Five Thousand ?

Lesson XXXVIII. PREPARATION FOR THE HOLY COMMUNION

Aim. *To explain the answer to the question, "What is required of them who come to the Lord's Supper?"*

PREPARATION

Relate the Parable of the Wedding Garment. A beautiful garment provided for each guest; one man refused to put it on, thought his own clothing good enough; great insult to the King; no wonder he was cast out. This teaches us that we must not come to our great feast without the garment, that is, without proper preparation. The answer to our question tells us what is required of those who come to this Holy Sacrament. Repeat answer.

PRESENTATION

To examine Themselves.—Relate how S. Paul had to rebuke the Corinthian Christians because they came unworthily to the Holy Communion (1 Cor. xi.), and he impressed this duty of examination upon them: "Let a man examine himself, and so let him eat of that bread, and drink of that cup" (1 Cor. xi. 28). We must think carefully of our own state with regard to four things, viz.:

1. *Repentance.*—The teacher may refer to what was said upon repentance in the lesson on the Requisites for Baptism, and recapitulate, pointing out what a terrible mockery it would be to ask our Saviour to come to us if we were not truly sorry for our past sins and did not intend to do our best to lead a new life.

2. *Faith.*—A lively, *i.e.* a real, living faith in God's mercy through Christ. Refer again to the close connection between this Sacrament and the sacrifice of the Lord on the Cross. No use to plead this sacrifice unless we feel sure that God will forgive us our sins for Christ's sake.

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3. *Thankfulness*.—If we really believe in all that we have gained by the death of Christ, we cannot but be truly thankful. Tell the story of the Ten Lepers (S. Luke xvii. 1–10). Only one was thankful for his cure. How much greater cause have we to be thankful for what our Saviour has done for us. So the Holy Communion, in which we commemorate His death and all that it means for us, is the great service of Thanksgiving. Refer to the first Post-Communion prayer, “Our sacrifice of praise and thanksgiving”; also the title Eucharist.

4. *Charity*.—The Holy Communion marks the bond of fellowship between Christian people. It is a feast of unity and love. “We are all partakers of that one bread.” To approach this feast with any feelings of malice or want of forgiveness to others would be to destroy the central thought of the Sacrament. See how our Lord has taught us this in the Sermon on the Mount (S. Matt. v. 23, 24). The man who brings his gift to the altar and then remembers that there is something wrong between him and his brother is bidden to leave his gift: first to be reconciled to his brother, and then to come and offer his gift.

Lastly, let us notice how these points for examination take us back to the beginning of our Catechism. They are but the carrying out of the Baptismal vows:

Repentance—Renunciation.

Faith—Belief.

Charity—Obedience (Love of God and Man).

So the Catechism ends as it begins. For the Christian religion does not mean always learning new things, but always trying to make ourselves more perfect in the old.

Blackboard:

REQUISITES FOR THE HOLY COMMUNION

Repentance. Faith. Thankfulness. Charity.

Expression Work: Relate a parable of our Lord’s which teaches the duty of forgiveness.

Lesson XXXIX. HOLY COMMUNION: EXCUSES FOR NON-ATTENDANCE¹

Aim. *To answer some of the most common excuses made by people for not coming to the Holy Communion.*

PREPARATION

Refer again to the Parable of the Great Supper. When the message was sent to bid the guests come, what was their answer? "They all with one consent began to make excuse" (S. Luke xiv. 18). Unfortunately there are some people now who excuse themselves for not coming to the Holy Communion. Let us examine some of these excuses.

PRESENTATION

1. *Not good enough.*—This is a very common excuse. People feel that a sinful life is not consistent with being a communicant, and knowing that their life is not free from sin they stop away. The answer to this is that no one is without sin, and Holy Communion is meant to help us against sin; so that if we are really trying to do right we ought not to refuse so great a help.

2. *I have so many temptations in my life.*—There are some who feel that they live and work where there is so much temptation, that they are afraid they may fall and so not live up to the standard of a communicant. These are the very people who most need the grace of the Sacrament, and should be the last to deprive themselves of so great a help.

3. *It is so solemn.*—Yes, it is. So are other things which we

¹ I am indebted for some of the thoughts in this lesson to a similar lesson in *Christ and the Catechism*, by the Rev. J. Street.

must face, *e.g.* death and judgment. It is well to accustom ourselves by solemn things to face those that are still more solemn.

4. *Some communicants do not lead good lives.*—This is unfortunately true, but forms no reason why we should not come to the Holy Communion. The same reasoning would cause us to stay away from Church. We shall have to answer for ourselves at the last day, not for other people.

5. *I cannot stand what others will say of me.*—But this is not to be a faithful soldier of Jesus Christ. [Refer to Baptismal Service.] It needs courage to withstand the mockery and ridicule of others, but this is the way in which the Christian of to-day has to imitate the example of the saints and martyrs of old. Think how much harder persecution they had to bear. The Holy Sacrament will give us the strength we need.

6. *I cannot make up my mind just yet, but I intend to come before long.*—People who act in this way generally end by not coming at all. When we know what is right to do, it is a great thing to act at once. The more we put off doing anything, the harder it is to do it.

Such are some of the objections raised. Let us remember that they are really temptations of the Evil One, tempting people in different ways according to their different natures. When God said to Adam and Eve, “Thou shalt not eat,” the Devil tempted them to eat. When our Lord says, “Take, eat,” he tempts them not to eat. Let us beware of his temptations.

Blackboard :

EXCUSES FOR NON-ATTENDANCE AT HOLY COMMUNION

1. Not good enough—Holy Communion will help you.
2. Temptations—you need this help.
3. So solemn—so are death, judgment.
4. Lives of other communicants—must answer for ourselves.
5. Scoffs of others—a brave soldier.
6. Not just yet—dangerous to put off.

Expression Work : Learn Hymn 323 (A. and M.).

Lesson XL. TYPES OF THE HOLY COMMUNION

Aim. *To give further instruction on the Holy Communion by means of types.*

PREPARATION

Refer to the lesson on types of Baptism. Recapitulate the meaning of types, &c.

PRESENTATION

I. *The Manna*.—Tell the story of the manna (Exod. xvi.). The Israelites had now been six weeks in the desert; provisions exhausted. No means of feeding such a multitude in the desert. The people complain, forgetting the deliverances of the past. The manna is sent.

Note these points :

- (a) *Manna came to meet an urgent need.*
- (b) *It was plentiful*—enough for all.
- (c) *It was continual*.—It never ceased, came morning by morning until they entered the land of Canaan, where it was no longer needed.

(d) *The people had to gather it diligently.*

(e) *It was sufficient for the support of the people.*

Now see how this is a type or picture of the Holy Sacrament :

(a) Our Lord Jesus Christ came to meet the urgent need of mankind. Mankind was perishing for need of a Saviour. The souls of men wanted spiritual food.

(b) The Bread of Life is plentiful—enough for all. In all parts of the world the Holy Sacrament is given to all who will receive it.

(c) The Holy Communion has never ceased to be celebrated from the day our Lord instituted it until now, and never will cease until He comes again.

(d) We must be diligent in gathering our manna, in receiving the Bread of Life. No use for it to be provided unless we are ready to receive it. No one else can do it for us. We must receive for ourselves.

(e) We shall find it a sufficient support and strength for our spiritual life. The Israelites wanted nothing more. We shall find the Bread of Life all that we need. [These points should be

expanded ; it is impossible to treat them more fully in these notes.]

II. *Elijah in the Wilderness* (1 Kings xix.).—Briefly relate the scene of Mount Carmel. The contest between Elijah and the priests of Baal—the sacrifice on the altar—(“The God that answereth by fire, let him be God”)—the failure of the priests of Baal—Elijah’s prayer. The fire of God descends ; the people shout, “The Lord, He is the God,” and the victory is won.

Next day the same man Elijah, who has been so strong and brave, is fleeing from the Queen Jezebel, goes into the wilderness in despair wishing that his life may be taken from him. But God did not leave His servant without help. An angel brings him food. “He arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb, the mount of God.”

Note three points: (a) the food came from Heaven ; (b) it came by the hands of God’s messenger ; (c) it sustained the prophet until he reached the mount of God.

Here is another type of the Holy Communion : (a) the Bread of Life is food from heaven ; (b) it comes to us through the hands of God’s ministers ; (c) it will sustain us through this life till we come to the Paradise of God.

APPLICATION

Here, then, are two pictures of the Holy Sacrament : the one of God’s people as a whole, the other of one of God’s people as an individual in distress. They show us how the Holy Sacrament supplies the needs of all, and if diligently and faithfully received gives the support and strength to God’s people which never fails them until they reach that blessed home where the conflict is over and the victory won.

Blackboard :

TYPES OF HOLY COMMUNION

- (1) The Manna, sustaining the Israelites in the wilderness till they reached the land of Canaan.
- (2) The Food of Elijah, sustaining Elijah in the wilderness till he reached the mount of God.

Expression Work : Show how the need of food for the body may teach us the need of food for the soul.

Lesson XLI. THE BREAKING OF THE BREAD AT TROAS

Aim. *To show the Lord's Day was observed in the Apostolic Church, with special reference to "The Breaking of the Bread."*

PREPARATION

Refer to the Institution of the Holy Communion by our Lord, and recapitulate. Also refer to the fact that the first disciples "continued steadfastly in the Breaking of Bread." [Question on this title.] Have we any other evidence of the practice of the Church in the time of the Apostles? Let us see. Describe the trying time S. Paul had passed through at Ephesus (Acts xix. 21-41). How glad he would be to get away for a quiet rest. So we find him spending a week at Troas (Acts xx. 54), and we have some account of what he did on the Lord's Day.

PRESENTATION

I. *The First Day of the Week.*—We notice that Christians did not observe the Jewish Sabbath, but came together on the first day of the week. This change was made to keep in thankful remembrance the Resurrection of our Lord Jesus Christ, which is for Christians the great central fact of their religion. Our Lord appeared to His Apostles on the day of His Resurrection and also a week after on the first day of the week. From that time the Apostles made the first day of the week their special day for meeting together for worship. We can see from this passage that this has passed into a regular custom (Acts xx. 7). We can see this also from 1 Cor. xvi. 2, where S. Paul, in giving directions about collections, evidently takes it for granted that the Christians at Corinth will meet together on that day. It was also called the "Lord's Day" as being the day on which the Lord rose from the dead (Rev. i. 10). We know that God commanded His people to keep holy the Sabbath day. The Christian Church obeys this command, but has changed the day to commemorate the great deliverance and victory wrought by our Lord when He rose from the dead.

II. *The Breaking of the Bread* (Acts xx. 7).—It is clear from this

passage that it was the custom of the Christians at Troas to come together on the first day of the week "to break bread." Whatever other service they may have had, this they did not omit. The Lord's Day was hallowed by the Lord's Service. This custom for a long time was always observed in the Christian Church, but in our own country fell into disuse in more recent times. Now people are beginning to see how good and right it is, and in most churches the Holy Communion is celebrated every Sunday. We cannot do better than follow the example of the Apostolic Church. In those days most of the Christians were poor, and the Lord's Day in countries where the rulers were heathens was not a holiday, so the Christians were obliged to have their service at night when their work was done (Acts xx. 7). With us the Lord's Day is a day of rest, and we are able to worship in the morning when our bodies and minds are fresh, and so give the best of the day to God.

III. *The Sermon.*—One more thing we read of in this service, viz. that S. Paul preached unto them. Remember that these Christians had not the Gospels in their hands. We can understand how much they would want to know about our Lord and how many questions they would wish to ask about their religion. Not often would they have an Apostle with them; they would be glad to listen to him. The sermon has always formed a part of the Communion Service, and does so still.

APPLICATION

Gather up these three points, and show that from this very brief account we learn something of the manner of worship of the early Christians. Impress observance of the Lord's Day and weekly celebration of the Holy Communion.

Blackboard :

A SUNDAY AT TROAS

1. The First Day of the Week,
2. The Breaking of Bread,
3. The Sermon.

Expression Work : Why do we observe and how ought we to observe the Lord's Day ?

Lesson XLII. THE HOLY COMMUNION IN THE EARLY CHURCH

Aim. *To give an account of the celebration of the Holy Communion in the early Church, and to show that we still retain a similar form.*

PREPARATION

Refer to last lesson—Holy Communion in Apostolic Days. To-day we are going to learn how it was celebrated a little later on.

PRESENTATION

1. *Justin's Account.*—We owe this account to a man named Justin Martyr. He lived in the second century. He was not a Christian at first, but he was a seeker after truth. One day as he was walking by the seashore he met an old man who told him of the prophets and bade him pray for light. This led to his becoming a Christian, and about the middle of the second century he suffered martyrdom. [The teacher should try to read his life, and give fuller details.] In his Apology (defence of the Christian religion) he describes a Communion Service.

“Upon the day called Sunday,” he says, “all that live either in city or country meet together at the same place, where the writings of the Apostles or Prophets are read as much as time permits. Then, when the reader has ceased, the President (bishop) delivers a discourse in which he admonishes and exhorts all present to the imitation of these good things. Then we all rise together and pray; and prayer being ended, bread and wine and water are brought, and the President offers prayers and thanksgivings with his utmost power; and the people express their assent by saying Amen; and the distribution of that over which the thanksgiving has been pronounced takes place to each; and each partakes, and a portion is sent to the absent by the Deacons. And they that are wealthy and choose, give as much as they respectively deem fit, and whatever is collected is deposited with the President, who succours the orphans and widows and those who through sickness or any other cause are in want,” &c.

Again, in describing a Baptism, he concludes thus : " After this bread is brought to that brother who presides, and a cup of wine mixed with water ; and he, taking them, gives praise and glory to the Father of the universe through the name of the Son and of the Holy Spirit ; and employs some time in offering up thanks to Him for having deemed us worthy of these gifts. The prayers and thanksgivings being ended, all the people present express their assent by saying Amen. . . . They who are called among us Deacons give to each of those present a portion of the bread and of the wine mixed with water over which the thanksgiving was pronounced, and carry away a portion to those who are absent. And this food is called among us *Eucharistia*, of which no one is allowed to partake who does not believe that what we teach is true, and has not been washed with the laver (of baptism) for the remission of sins and unto regeneration, and does not live as Christ has enjoined. For we do not receive it as common bread and common drink, but in the same manner as Jesus Christ our Saviour, being made flesh through the word of God, had both flesh and blood for our salvation. So we are also taught that the food, over which thanksgiving has been pronounced by the prayer of the word which came from him, is the flesh and blood of the Incarnate Jesus."

2. *Points of Agreement*.—We can now see that the primitive Communion Service embraced these features :

- (1) Reading of Holy Scripture ; (2) Sermon ; (3) Prayers ;
- (4) the great Prayer and Thanksgiving (Consecration) ;
- (5) the Communion ; (6) the Offertory.

APPLICATION

The teacher should now make the class find out the respective parts of our service which agree with these, and point out how our Liturgy retains the essential parts of that in the early Church.

Blackboard :

Heads, as above.

Expression Work : Write in your own words an account of a celebration of the Holy Communion in the early Church.

Lesson XLIII. THE COMMUNION SERVICE : HOW WE GOT IT

Aim. To show the origin of our Communion Service.

PREPARATION

We have seen the kind of Communion Service which the early Christians had. There was much persecution of the Christians at first, and this prevented them from putting their services into writing, for fear they might fall into the hands of their persecutors. But when persecution ceased the Church began to draw up services. We must learn something of these services, that we may understand how our own service was formed.

PRESENTATION

I. *The Ancient Liturgies.*—The same service, or Liturgy as it was called, was not used in all parts of the Church. Though the Liturgies resembled each other in certain respects, in others they differed. They are divided into families (as they are called), and all the Liturgies in one family are very like each other. There are four great families of Eastern Liturgies and two of Western. As we are Western people we will leave the Eastern Liturgies alone and think only of the Western. The Liturgies are called after some Apostle or Saint who in earlier days presided over the Church in which they were used. Our two families of Western Liturgies are called :

The Liturgy of S. John ; The Liturgy of S. Peter.

In the Church which existed in our country in very early times the Liturgy belonged to the first of these two families, but when S. Augustine came in 597 he brought with him his own Liturgy, which belonged to the family of S. Peter, and this with certain changes became the Liturgy of our country.

II. *Our Present Liturgy.*—At the Reformation great changes were made in our services, and in the reign of Edward VI (1549) the first English Prayer Book was published. The most important points to notice are :

(a) *The Prayer Book was in the English Language.*—Till this time the services had been in Latin ; now they were in English, and thus could be understood by all the people, which was not the case before.

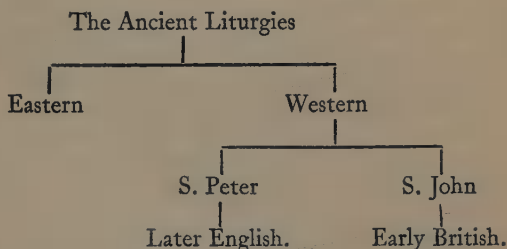
(b) *Simplification.*—As time went on the old service included a large number of ceremonies, and was arranged in rather a difficult way. The new service, while keeping the important features of the old, was much more simple and omitted many ceremonies.

(c) *Uniformity.*—Before this time different services were used in different parts of the country. Henceforth there was to be one and the same service throughout the land.

This book is not the same as that we now use. It underwent changes and revision at different times. The final revision was made in the reign of Charles II, in 1662, and that is the book as we have it now. There has been no important change since then.

III. *Features of our Service.*—In our Communion Service there are certain parts which have been invariably used since the first days of Christianity. This is a link between our Church of to-day and the Church of the Apostles, and is one of the proofs that our Church is Apostolic. Our service is a witness against certain abuses which had crept in, *e.g.* the denial of the cup to the laity. We may feel justly thankful for a Liturgy which contains so much that is beautiful and which has been hallowed by the use of centuries.

Blackboard :



First Prayer Book in English language, 1549. Final revision, still in use, 1662.

Expression Work : In what way is our present Communion Service linked with that of the early Church ?

Lesson XLIV. THE COMMUNION SERVICE (I.)

Aim. *To give a clear idea of the first or preparatory part of the Communion Service.*

PREPARATION

In studying our Communion Service we shall find that it is naturally divided into three parts—the Preparation, the Communion, the Thanksgiving. To-day we will learn about the first of these.

PRESENTATION

The Lord's Service rightly begins with the Lord's Prayer. The Collect that follows is called the Collect for Purity, because we ask God to "cleanse the thoughts of our hearts by His Holy Spirit" so that we may worship Him rightly. The Ten Commandments remind us of our self-examination [refer to lesson on Requisites for Holy Communion], and help us to recall the sins of which we repent. As we hear each commandment read, we think not only of the one sin named but of others of the same kind. Then follows the prayer for the King, the Collect, Epistle and Gospel. The Collect gives a special subject for prayer for the week, and the Epistle and Gospel illustrate this subject. [Teacher illustrate this from the Collect, &c., for the week.] We show special reverence for the Gospel, as being either our Lord's own words or the record of some incident in His life. We recite the Creed to show our belief in the great truths of our religion. No one who is not a sincere believer in the Faith as set forth in the Creeds is admitted to Holy Communion. This Creed is called the Nicene, because the first part was drawn up at a council held at Nicæa in Asia Minor about 1600 years ago. It was drawn up to refute the false teaching of those who said that our Lord Jesus Christ was not truly God. [Show how the Divinity of our Lord is emphasized in this Creed.]

After the Creed comes the people's offering. We should show our gratitude to God by making such an offering as we can afford.

It is not the amount which matters but the spirit of self-denial which is called forth. [Illustrate by the story of the Widow's Mite.] Also, the Holy Communion is the proper time for making provision for the poor, and so carrying out the spirit of the Apostolic Church when all fed together. When the alms have been collected from the people they are brought to the priest, who humbly presents them to God. The prayer for the Church Militant here on earth [explain militant—fighting] is the offering of intercessory prayer which follows the offering of alms. We distinguish three parts, viz. the Oblation, the Commemoration of the Living, and the Commemoration of the Departed. The Oblation is the solemn offering of the alms and other offerings. The Commemoration of the Living intercedes for different classes of people. [Class will find these out.] The Commemoration of the Departed commemorates those who have departed this life in the faith and fear of God.

Now we turn to the part of the service which deals with repentance. The exhortation, "Ye that do truly," &c., once more brings before us the three requisites for Holy Communion—repentance, faith, and charity. [Class will find out these references.] Then we kneel to say the very solemn Confession and receive the Absolution. Then follows the comfortable words, four texts of Holy Scripture, which speak of the love and mercy of God, and which we can take to ourselves as precious promises if we have truly repented of our sins.

So ends the first or preparatory part of the service which helps us to carry out the requisites of repentance, faith, and charity.

Blackboard :

The first part of the Communion Service deals with preparation.

It provides for :

Prayer,
Instruction,
Repentance,
Faith,
Charity.

Expression Work : Show how repentance, faith, and charity are provided for in the first part of the Communion Service.

Lesson XLV. THE COMMUNION SERVICE (II.): THE COMMUNION

Aim. To teach the structure and meaning of the second part of the Communion Service.

PREPARATION

Recapitulate and question on the previous lesson. Dwell on the preparatory character of the first part of the service. To-day we come to the central and most important part.

PRESENTATION

When the Confession, Absolution, and Comfortable Words have been said, the priest turns to the people with words of encouragement, "Lift up your hearts," and they answer, "We lift them up to the Lord." [The class should be led to discover this and as much as possible from the Prayer Book for themselves.] Then the priest bids them to Thanksgiving: "Let us give thanks unto our Lord God," and the people answer, "It is meet and right so to do." The priest proceeds to insist on the duty of Thanksgiving in emphatic words. On the great festivals a special preface is added to express our thankfulness for the special fact or doctrine commemorated on that day, and the priest says: "Therefore with angels and archangels, and with all the company of Heaven, we laud and magnify Thy glorious name, evermore praising Thee and saying." Then all join in the very sacred hymn, which is sung before the throne of God in Heaven: "Holy, Holy, Holy," &c. After this follows a very beautiful prayer, in which we confess that we are not worthy to come to this Holy Feast, or even to gather up the crumbs under God's table (S. Mark vii. 28). But we trust in God's mercy, and we pray that we may receive the Sacrament worthily, so that "our sinful bodies may be made clean by His Body, and our souls washed through His most precious Blood, and that we may evermore dwell in Him, and He in us."

Now we come to the prayer of Consecration, which is the heart and central act of the service. It begins by reciting the work of our Lord's redemption, His Sacrifice of Himself on the Cross, and His command for a perpetual memory (*i.e.* memorial) of it. It then goes on to pray that we may rightly receive the Body and Blood of the Lord. Finally, by reciting the words and acts of our Lord when He instituted the Sacrament, and by doing the same actions (*e.g.* Breaking the Bread), the Consecration of the Bread and Wine is effected. After this there is a solemn pause while the priest receives the Holy Communion, and the people in silent prayer plead the commemoration of the one great Sacrifice, and endeavour to prepare themselves for the reception of the Sacrament. For the first purpose some people say: "O Lamb of God, that takest away the sin of the world, have mercy upon us." For the second, "Lord, I am not worthy that Thou shouldst come under my roof; but speak the word only, and Thy servant shall be healed." After this the communicants go up and receive the Holy Communion [read the words of administration] kneeling; then returning to their places they spend what time there is before the service is resumed in humble thankfulness for the great gift they have received. Thus ends the second and very solemn part of the service.

Blackboard :

HOLY COMMUNION (II)
 Thanksgiving (Sanctus),
 Prayer of Humble Access,
 Consecration Prayer,
 The Communion.

Expression Work : Learn the hymn :

"I am not worthy, Holy Lord,
 That Thou shouldst come to me;
 Speak but the word, one gracious word,
 And set the sinner free."

Lesson XLVI. THE COMMUNION SERVICE (III.): THE THANKSGIVING

Aim. To explain the third part of the Communion Service.

PREPARATION

Recapitulate and question on the previous lesson. Dwell on the greatness of the gift and the consequent need of thanksgiving. The part we are now going to study makes provision for this.

PRESENTATION

The third part of the service begins with the Lord's Prayer, which would naturally be the first words used by those who have been in close communion with the Lord. Notice the addition of the Doxology, in harmony with the spirit of thanksgiving. Now what are we going to do to show our thankfulness? In the first of the two prayers which follow, we offer our "sacrifice of praise and thanksgiving," and then go on to offer ourselves, our souls and bodies, for the service of God. The Jews of old offered a dead animal as a sacrifice, but our sacrifice is that of a living, rational person. [Reasonable means rational; see Rom. xii. 1.] This is the best offering we can make and the offering that God asks.

The second prayer is an alternative to the first. In it we offer our thanksgiving for the spiritual food which we have received, which assures us also of our fellowship in the great communion of God's people; and we pray that we may have grace to do such good works as God would have us to do, and thus show our thankfulness. We read that after the Institution of the Holy Communion our Lord and His Apostles sang a hymn (S. Matt. xxvi. 30). We too finish our service with a hymn. On what occasion were the opening words sung? As our Lord was greeted by the angels at His birth with these words, so do we greet Him again in the

same way still. The whole hymn is very old. It was first sung as a morning hymn, and then placed in the Communion Service of the Western Church. The first part is language of pure praise; then once more we turn to ask mercy of our Lord, and finally offer our praise to Him.

Finally comes the Peace. (Refer to Phil. iv. 7, and S. John xiv. 27.) Our Lord's great gift of peace is always being bestowed upon His people. This comes at the end to confirm and seal the great gifts which have gone before. This peace will keep our hearts safe in the knowledge and love of God and our Saviour, and preserve them from the dangers which beset them round about. Then the threefold blessing of the Father, the Son, and the Holy Ghost descends upon us and abides with us.

APPLICATION

You will see that this part of the service brings out two ways in which we specially show our thankfulness: (*a*) by praise, (*b*) by dedication of ourselves. We have to be careful that the first comes from our hearts, not only from our lips. The second will need perseverance and courage on our part. We shall want much help to carry out these promises.

When the service is over it is well to spend a little time in prayer and thanksgiving before we go back into the world. Many people say, "Lord, now lettest Thou Thy servant depart in peace," &c. Then, while we thank our Lord for having come to us, we should remember how we have promised to be His and ask for strength to keep true to Him.

Blackboard :

Holy Communion (III.) : The Thanksgiving—
Prayer, Praise, Offering,
The Peace, the Blessing.

Expression Work : Write out a short plan of Thanksgiving after Communion.

Lesson XLVII. GROWTH IN GRACE

Aim. To teach that, as a result of the faithful use of the means of grace, we should grow in grace.

PREPARATION

Describe briefly the missionary life of S. Paul, the number of places he visited, the number of churches which he founded. Point out the interest he took in every branch of the Church which he had planted. Show how he wrote his epistles, praising, rebuking, warning, exhorting, &c. Give a few instances. Even when a prisoner at Rome he did not forget his converts but wrote to them. To-day read one of his prayers for his people at Colossæ.

PRESENTATION

The Apostle's Prayer (Col. i. 9): what does he ask for them?

I. *Knowledge and Wisdom.*—The Apostle knew that the Colossians knew something of God's will, that is, what God wishes His people to do. But he knew that they must not be content with that, but must try to learn more and more of God's will and become wiser and wiser in spiritual things. We also pray "Thy will be done." We must also try to learn what God wishes us to do. The more we do this, the more we shall learn and the better we shall become. We know that, in learning any subject, the more we learn the more we find there is to know. We never get to know everything about any subject. So it is with the knowledge of God's will. We can never learn it perfectly in this life, but we can go on learning more and more and thus become wiser.

II. *Walking Worthily.*—The next thing S. Paul asks for is "that ye might walk worthily of the Lord unto all pleasing." Our Lord has taught us about two paths in one or other of which people walk (S. Matt. vii. 13, 14). The narrow path does not appear so pleasant as the broad, but it is the path which leads to life, while the other brings us to death. There is a beautiful description also of the two paths in the Book of Proverbs (Prov. iv.

10-19). [Teacher show that verses 10-13 and 14-17 should be printed as separate stanzas, and verses 18 and 19 sum up the poem.] We walk in the narrow path when we keep God's commandments. When we are not certain about anything let us say to ourselves, Will this be pleasing to God? and let us act accordingly. [Here may follow a story to illustrate this, *e.g.* the three Hebrew youths and the golden image, or some story from the lives of the Saints.]

III. *Fruitful in Good Works*.—Lastly, the Apostle prays that they may be fruitful in every good work and increase in the knowledge of God. Sketch the difference between a tree with one or two apples on and one loaded with fruit. We are not to be content with a good action now and then. We should aim at being full of good works—fruitful. Think of the life of S. Paul, how incessantly he laboured for the spread of the Gospel. Think of the life of our Blessed Lord, how He thought and worked for the good of others. [The teacher may further illustrate this from the lives of people who have lived in our own times to make it more real, *e.g.* Father Damien, Sister Dora, &c.]

APPLICATION

In the Christian life there must be growth—no growth, no life. The means of grace are to help this growth. Let us never be content with ourselves as we are, but try by God's help to improve. We must keep on running the race and fighting the good fight until our life's end.

Blackboard:

S. Paul prays for the Colossians:

1. That they may be filled with the knowledge of God's Will.
2. That they may walk worthily of the Lord.
3. That they may be fruitful in every good work.

Grow in Grace.

Expression Work: Learn the Collect for the Fourteenth Sunday after Trinity.

Lesson XLVIII. PERSEVERANCE

Aim. *To show the great need of perseverance in the Christian life.*

PREPARATION

Refer to the previous lesson on "Growth." Show the fatal effect of lack of growth, and so lead up to the need for perseverance. Illustrate by necessity of perseverance in learning if there is to be progress. We are going to read what S. Paul has to teach us about this.

PRESENTATION

I. *The Church at Philippi.*—Philippi, one of the most important cities in Greece, commanding the great highway between the East and the West. [Show position on map.] Visited by S. Paul in his second missionary journey (Acts xxi. 40 to end). There he planted a branch of the Church. [Refer briefly to incidents in Acts xvi.] For five years the Apostle was unable to visit Philippi again, though he often communicated with the Christians there. In his third missionary journey he came to them once more (Acts xx. 5, 6). Now S. Paul is a prisoner at Rome. The Philippians send him money to supply his wants, and he writes the letter which we have in the Bible.

II. *The Apostle's Thanksgiving.*—The Apostle begins his beautiful letter by a thanksgiving for what is good in the Philippian Church. He thanks God for their fellowship in the Gospel, that is, for the help they had given in spreading the Gospel, by their sympathy, their prayers and their alms, from the time they became Christians until the time at which he was writing. He thankfully believes that God, Who has (Phil. i. 5) enabled them to do this, will give them grace to persevere until that great day when they will have to render up their account to the Head of the Church (Phil. i. 6). He is confirmed in this belief by his remembrance that they have always helped both to defend the Gospel when it was attacked and to advance and strengthen it in any way they could (Phil. i. 7).

III. *The Apostle's Prayer.*—From thanksgiving the Apostle

passes to prayer. He first asks "that your love may abound yet more and more in knowledge and in all judgment" (Phil. i. 9). He is anxious that their love should not get less or even remain as it is, but that it should increase, and as it increases help them to a fuller knowledge and a deeper perception of all that is true and good. [Refer to Catechism: "My duty is . . . to love Him with all my heart."] So he prays for their perseverance in love. Then he asks that they may approve things that are excellent, that is, make choice of the highest and noblest things and have no care for such as are sordid and base. Note again that this means perseverance, always reaching out to something higher and better (Phil. i. 10). Then he asks that they may be sincere and without offence, that their conduct and lives may be real and true and such as contain no fault (Phil. i. 11). This again is a very high standard, and not to be reached without perseverance. Lastly, that their lives may be fruitful with the righteousness which can only come from union with our Lord Jesus Christ.

APPLICATION

From this we see how important perseverance was in the eyes of S. Paul. He offered up his thanksgiving for the perseverance of the Philippians, but he was careful to pray earnestly that perseverance might be given them in the future. For us, too, perseverance is all-important. So many do well for a time and then gradually give up one good thing after another, Holy Communion, worship, prayer, &c., and so fall away. Illustrate by the Parable of the Sower, seed on rocky ground (S. Mark iv. 16, 17); Demas (2 Tim. iv. 10); the Laodicæan church (Rev. iii. 14-19).

Blackboard :

PERSEVERANCE

S. Paul writes to the Philippians :

He thanks God	} for their perseverance.
He prays to God	

Only by perseverance can we make progress.

Expression Work : Learn Hymn 324 (A. and M.), "Jesu, gentlest Saviour." [Note verse 2.]

Lesson XLIX. SPECIAL LESSON FOR CHRISTMAS DAY OR THE FOLLOWING SUNDAY

Aim. *To teach the story of the Birth of Jesus, and the lessons drawn from it.*

PREPARATION

Birthdays, joyous days; but to-day is the most joyous of all birthdays. Why? See S. Luke ii. 10, 11. Let us learn about this birth which means so much for us.

PRESENTATION

I. *The Birth of Jesus Christ.*—Picture the busy time caused by the census—all people going to their own town to be enrolled. Describe Joseph and the Blessed Virgin. Mary setting off for Bethlehem. Trace route. A long journey, more than a hundred miles. They reached the town, only to find it quite full: “no room for them in the inn.” No choice but to take refuge in a cave used as a stable, and there with no other cradle than a manger Jesus Christ was born.

II. *The Birth Proclaimed.*—The birth of an earthly prince is announced by firing of cannons, ringing of bells, &c., and proclaimed far and wide. This birth was only made known to a few poor shepherds guarding their flocks. Describe the beautiful light in the sky, the appearance of the angel, the glory of the Lord, the natural fear of the shepherds, and give the angel’s message (S. Luke ii. 10, 11). If they wished for a sign of this wonderful news, let them go to Bethlehem, and there they would find a babe wrapped in swaddling clothes and laid in a manger. That Babe was the promised Saviour. To add to their astonishment they hear a multitude of the heavenly host praising God. What was their song? (S. Luke ii. 14.) Show how suitable it was. “To God, glory. To men, peace, good will.” The shepherds go at once, find the truth of what has been told them, and return to tell it to others.

SPECIAL LESSON FOR CHRISTMAS DAY 99

III, *The Lessons of the Birth*.—We cannot feel too thankful for the birth of Jesus Christ, but in addition to this it is well to learn some of the lessons that birth can teach us :

(a) *Humility*.—The birth of Jesus is the greatest act of humility the world has ever seen. The Son of God, King of kings, humbled Himself to take our nature upon Him and became Man. He spared Himself nothing, but did this in the lowliest fashion. When we recite this in the Nicene Creed, “Who for us men . . . was made Man,” we should do so with low voice and reverent gesture. Let us learn to be humble and to think little of ourselves. It is the beginning of true religion.

(b) *Love*.—How much Jesus must have loved us to do this for us—“Greater love hath no man than this.” We must love Him because He first loved us.

“O dearly, dearly has He loved,
And we must love Him too.”

Try to do some act of kindness or love to some one for His sake.

(c) *Obedience*.—Jesus Christ came in obedience to His Father—“Lo, I come to do Thy will, O God.” “God so loved the world, that He gave His only begotten Son,” and Jesus Christ came to do His Father’s will in loyal obedience. Let us learn of Him to show obedience to all to whom we owe it.

These are some of the lessons we can learn at the manger of Bethlehem.

Blackboard :

Jesus Christ—Born in the stable,
Proclaimed by the Angels,
Visited by the Shepherds.

His birth teaches us—
Humility, Love, Obedience.

Expression Work : Model or picture of the Manger.

Lesson L. SPECIAL LESSON FOR EASTER DAY

Aim. *To teach the fact of our Lord's Resurrection, and to show what it means for us.*

PREPARATION

Refer to Good Friday—the sufferings and death of our Lord. No doubt His enemies thought that they had got rid of Him and would be troubled no more with His teaching or claims. Were they right? Let us see.

PRESENTATION

I. *The Burial*.—Describe the burial of our Lord (S. John xix. 38, &c.): The cave in the garden hollowed out to serve as a sepulchre; the slab of stone on which the body would be laid, wrapped in linen, but no coffin; the great round stone, running in a groove, rolled in front of the entrance. There the sacred body was laid. [The teacher will find a picture or model of the sepulchre very helpful.]

II. *The Empty Sepulchre*.—Describe the coming of the women in the early morning. By referring to S. Matt. xxviii. 1, S. Mark xvi. 1, and S. John xx. 1, the class can piece the facts together. Point out their great difficulty, viz. the great stone, too heavy for them to move; their surprise when they found the stone rolled away and the sepulchre empty. Now follow S. John's account: They go to tell the Apostles. S. Peter and S. John hasten to the sepulchre and enter. The body is gone, but the linen clothes remain just as they would if the body had left them without their being untied or removed. Now the truth dawns upon them, and they believe that the Lord has risen. [If the teacher is able to get acopy of Latham's *The Risen Master*, he will get much help from the book and from a picture in it.]

Many other proofs of our Lord's Resurrection were given by His appearances to different people. [Ask for instances of these.]

SPECIAL LESSON FOR EASTER DAY 101

But we must go on now to think of the importance of that Resurrection and what it means to us.

III. *Christ's Resurrection—our Hope.*—(a) See what S. Paul says of our Lord (1 Cor. xv. 23): "Christ the first-fruits." If there are first-fruits, there must be other fruits to follow. Because Jesus Christ has overcome death and risen again, therefore we, His people, will rise again. He is the Head, we are the members. Where the Head is, there the members may hope to be.

(b) By His Resurrection our Lord applied His work of redemption. No use to have died on the Cross if He had not risen again, to present before His Father the great sacrifice and make atonement for us. Without the Resurrection we should have been no better off than before. See 1 Cor. xv. 17, 19: "If Christ be not raised, your faith is vain." "If in this life only we have hope in Christ, we are of all men most miserable."

(c) The future life won for us by the Resurrection assures us that we shall be united again to those whom we have loved here but who have gone before us into Paradise. The separation is sad, but the sadness is made far less by the thought that it is only for a time. They are like friends who have gone into a far country, but we shall all meet in our true home one day.

APPLICATION

We can now understand why Easter Day is such a joyful day. What do we notice in the appearance of the Church? in the services? Contrast with Good Friday. What word of praise is always on our lips? We do not use "Alleluia" in Lent, but at Easter it forms our great triumphant song of praise. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. xv. 57).

Blackboard:

The Resurrection of Jesus Christ procures for His people:
Resurrection, Redemption, Reunion. Alleluia.

Expression Work: Make a list of our Lord's appearances to people after His Resurrection.

Lesson LI. SPECIAL LESSON FOR WHIT SUNDAY

Aim. To teach the great event of the Day of Pentecost, and its results.

PREPARATION

We have often spoken and shall speak again in these lessons of the Holy Spirit. To-day is the Festival of the Holy Spirit. On it we commemorate His first coming to the Church. Let us make this the subject of this day's lesson.

PRESENTATION

I. *The Coming of the Holy Ghost.*—(a) Where? Picture the disciples gathered together in the upper room, hallowed by the Last Supper and our Lord's appearance on Easter Day.

(b) When? The Day of Pentecost. One of the three great Jewish feasts, so called because it came fifty days after the Passover (Pentecost, from the Greek for fiftieth). On this day the first-fruits of the harvest were offered. On this day also the giving of the Law from Mount Sinai was kept in remembrance. Thus it was a fitting day on which to begin the Harvest of Souls, and for the coming of that Holy Spirit who would write God's new law upon the hearts of His people.

(c) A strange sound like a mighty, rushing blast of wind; a strange sight—the appearance of a bright flame, parted asunder, and playing over the head of each one present.

These were the outward signs of the Holy Spirit. Wind is invisible, powerful, life-giving [illustrate these points], so is the Holy Spirit. Fire warms and purifies; so does the Holy Spirit kindle love and cleanse the thoughts of our hearts.

II. *The Effects of the Coming of the Holy Ghost:* (a) *To the Disciples.*—They immediately break forth into utterances of praise. But the marvel is that they utter their praises in languages previously unknown to them. This striking sign would convince them that they had received power and a gift which they had not had before.

SPECIAL LESSON FOR WHIT SUNDAY 103

(b) *To the People*.—The wonderful sound was heard in the city, and people came running together to learn its cause. Jerusalem was full of Jews who had come from all parts of the world to keep the feast. How astonished they would be when from the lips of the disciples each heard in his own tongue “the wonderful works of God.” They too must have recognised that these men had received a supernatural gift. True, some mocked and said that they had partaken too freely of the sweet wine at the feast, but others are ready to listen to the explanation of S. Peter. He shows them that this wonderful sign cannot be due to intoxication—no Jew ever drank wine in the early morning. May we not add that intoxication cannot teach a man a new language? “A drunken man does not learn a foreign language, but forgets his own” (S. Augustine). No; this is due to the outpouring of the Holy Spirit as foretold by the prophet Joel (Joel ii. 28, 29).

(c) *To Ourselves*.—The Holy Spirit has never left the Church since that Day of Pentecost, and never will leave it. He is with us still. Without Him there is no life, no holiness, no power. Sacraments, Ordinances, Means of Grace, Preaching, &c., owe their power and their effect to Him. Illustrate from Baptism, Confirmation, Preaching, &c.

As He is in the Church as a whole, so is He in each individual member. He helps us to do what is right, to resist what is wrong. All good thoughts, good resolutions, all holiness, all spiritual strength, &c., come from Him. How careful we should be not to grieve (Eph. iv. 30), resist (Acts vii. 51), or quench (1 Thess. v. 19) the Holy Spirit, but pray that he may abide in us for ever.

Blackboard :

The Coming of the Holy Ghost—

Signs—Wind, Fire, Gift of Tongues,

Showing that the disciples had received a wonderful gift.

The Presence of the Holy Spirit is in the Church and
the individual.

Expression Work : Learn the hymn, “Our Bless’d Redeemer.”

Lesson LII. SPECIAL LESSON ON FOREIGN MISSIONS (TO BE GIVEN ON THE SUNDAY WHEN SERMONS FOR FOREIGN MISSIONS ARE PREACHED)

Aim. To interest children in the cause of Foreign Missions.

PREPARATION

Tell the story of Caleb (Joshua xiv. 6-15, and xv. 13, 14). Caleb and Joshua, the two faithful spies. Caleb rewarded by a special inheritance: Kirjath-arba given to him, but held by three giants. "If so be that the Lord will help me, then I shall be able to drive them out, as the Lord had said." He did so and gained his inheritance. There are giants in the world now—Ignorance, Wickedness, &c. These are the enemies which the Christian has to fight and to do his utmost to help the Gospel of Christ to come into these dark places and to put sin and ignorance to flight.

PRESENTATION

I. *The Work to be done.*—The population of the world is 1623 millions. Of these, 494 millions are Christians. The rest are not. Many who are Christians in name are not living as Christians should live. This shows us how much there is to be done. The giants are very strong, and their numbers are very great. The little band of Christians is small in comparison. Are we to be discouraged? Think of Caleb—one man against three giants. We must be brave and do our best. We do not fight alone—our Lord is with us: "Lo, I am with you always, even unto the end of the world." Think of some of the giants to be conquered.

(a) *The Religion of Buddha.*—This was founded 500 years before Christ by a man named Gautama. He became a "Buddha," that is, an enlightened person. He was a great teacher and taught many true and beautiful things, but he did not believe in any God or in any life after this. He knew of no almighty power to help people to do right, no hope of Heaven, nothing to look forward to. Millions of people know nothing but this dreary religion.

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(b) *The Religion of Mohammed*.—Mohammed (A.D. 600) brought many people to give up idolatry and to believe in God, but he did not believe in our Lord Jesus Christ, and he had very low views about God; so that those who accept his religion have many bad things in their lives, and are dragged down to a low tone of morality. There are millions who know nothing better than this.

(c) *Heathenism*.—Then there are millions of heathens worshipping idols, &c., practising nameless cruelties, committing horrible crimes, debased by fearful superstitions, and all through want of knowledge of what is true and good. These are the giants against which we have to fight.

II. *How are we to do the Work?* (a) *Everyone can do something*.—Don't think that you cannot do anything. Everyone can help, and every little helps.

(b) *Prayer*.—We can pray. Every time we say "Thy Kingdom come," we pray for the spread of the Gospel. Think of this when you say the Lord's Prayer.

(c) *Interest*.—Get some one to tell you of some special mission. Take an interest in it; read about it; give something to it; pray for it. [The teacher must be prepared to interest the class in some special part of the mission field and make the interest practical—the support of a child, the work in some special place, &c.]

(d) *Alms*.—Give what you can, and ask other people to give. If everyone would do what they could we should soon see a great advance.

Blackboard :

Our work, as Christians, is to fight
Ignorance, Sin
by Prayer, Work, Alms
till the kingdoms of this world become
The Kingdom of Christ.

Expression Work : The teacher should set some practical piece of work in connection with the mission in which the class is being interested.

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